The Vivagasuyam

THE ELEVENTH ANGA OF THE JAIN CANON

निग्गंथपावयणेसु
एगारसंगभूयं
विवागसुयं

Edited
With Introduction, Translation, Notes, Glossary,
Abhayadeva's Commentary etc.

BY

V. J. Chokshi M. A.
Dakshinā Fellow : Ardha-magadhi, Gujarat College:
1931–32 : **Ahmedabad**

M. C. Modi M. A. LL. B.
Formerly Fellow, Sir Parshuram Bhau College :
Poona

: Published by :
Shambhubhai Jagshi Shah
Gurjar Granth Ratna Karyalaya
Gandhi Road ... ... Ahmedabad

First Edition 1935.

Text etc. Printed by
Maganlal Laxmidas Patel
At the
Surya Prakasha Printing
Press : Pankore Naka
Ahmedabad

Translation Printed by
Manilal Chhaganlal Shah
At the
Virvijaya Printing Press :
Kalupur, Tankshal
Ahmedabad

CONTENTS

Foreword.

It gives me great pleasure to get this occasion of writing a short foreword to the present volume by my pupil Mr. Vadilal Jivabhai Chokshi M. A. and Mr. M. C. Modi M. A. LL. B. It contains the complete text of Vivāgasuya (which is prescribed by the University of Bombay as a text-book for F. Y. A. in Ardha-Magadhi) with translation, notes etc. I think, this supplies the need of the University students taking Ardha-Magadhi as their second language.

The text of the Sutra is well-edited and the commentary of Abhaydeva on the same which was only available in the Agamodaya Samiti Edition, now out of print, is also given. The notes are clear and concise. The English translation is literal, lucid and elegant and makes the understanding of the text easy and intelligible. The editors have greatly succeeded in rightly keeping up the spirit of the original Prakrit text and I think it will be of great use to the college and University students preparing for their examinations. The F. Y. A. students especially will find it of invaluable help to them and I strongly recommend it to them for their advantage. The

laymen wishing to know about what this Jain text contains, will also be able to follow the text lucidly, correctly, and clearly in the translation.

The editors deserve much credit for the publication of this volume which I hope will receive the same warm and ready reception at the hands of the students and the general public as the other volumes which they have previously edited with equal ability.

K. V. Abhyankar M. A.
Professor of Sanskrit and
Ardha-Magdhi
Gujarat College
Ahmedabad.

1st June
1935.
Ahmedabad

Introduction.

The Jain Canon in the present form belongs to the S'wetambaras. It was redacted by Devardhi-ganin Kṣhamas'ramana in the present form in Vira Samwat 980=A. D. 513, at the Council of Valabhi. The Jain canon Consists of 45 scriptures viz. 11 Anga Sūtras, 12 Upanga Sutras, 10 Prakirṇa Sūtras, 6 Cheda Sūtras, and two Chulika Sutras viz. 1 Nandi-Sūtra & 1 Anuyogadwāra-sūtra and 4 Mūla-Sūtras. Originally there were 12 Anga Sūtras; but the last Anga Diṭṭhivāya was soon forgotten and lost. Thus we have only 11 Aṅga Sūtras with us. The Vivagasuya is the Eleventh Anga of the Jain Canon.

Vivāgasuya is divided into two books: "The fruits of bad acts" and " The fruits of good acts." The first book contains ten lectures, each of which teaches one or the other moral lesson. The first lecture of Miyāputta teaches us that tyrannising over the subjects by a governor (like Ikkāi) by levying upon them heavy taxes and

refusing to listen to them etc. is a great sin leading even to hell. It also gives us some information about the medical science in those days. Moreover, it, as well as some of the forthcoming lectures (viz. seven, eight and ten), tells us that no medicines can cure the terrible diseases and pain which are a result of great sinful actions. The side-episode of the blind man also indirectly teaches us the lesson of contentment and of not minding miseries because there are persons in this world who are more miserable even than we.

The second lecture of Ujziyaya tells us that torturing animals by cutting their limbs and eating their flesh etc. as also drinking wine is a great sin and leads to gallows and hells. It also gives us some information about the ancient customs of the public announcement of offenders and the mode of taking them to the gallows. It also teaches that addiction to harlots, sexual enjoyments and other vices such as drinking wine, gambling etc. are also great sins and lead to transmigration into hells and other lower existences for endless time. It also gives us some legal information viz. in ancient times when a courtesan became a kept mistress of a person she had to

live like a faithful wife and any person visiting her can be charged with adultery.

The third lecture of Abhaggasena teaches us that destroying the eggs of various birds and selling them publicly as well as devouring them is a great sin leading to the miseries of the gallows and hells. By the by, it also gives us some information about the settlements of thieves in former times, and it also throws further light on the ancient mode of taking a person to the gallows by exposing him before the public, and to his great torture, relentlessly killing before his very eyes, his own near and distant relatives and making him eat their flesh and blood. This presupposes very ancient days when the penal laws were yet rigid and barbarous and had not seen the dawn of modern civilization and reforms. A moral can also be drawn from the fact of Abhaggasena's death at the hands of king Mahabbala that intoxication due to wine and too much fondness for taste and food lead even an invincible man to ruin.

The fourth lecture of Sagada lays emphasis on the evil fruits of eating flesh and eventually on those of the heinous act of enjoying sexual pleasures with one's own sister. It has also been shown, as in the second lecture, that addiction to

harlots leads to ruin. Moreover, light is thrown on one other ancient mode of execution. An offender was made to embrace a red-hot iron statue of a woman and he thus met a miserable and cruel death. This custom also appears equally barbarous like that of taking an offender publicly to the gallows as referred to in the second and the third lectures. But it should be remembered that equally barbarous were their customs of eating flesh, eggs, wine etc. This lecture also corroborates the legal information obtained in the second lecture.

The fifth lecture puts forth the evil fruits of offering human beings in sacrifices, a great revolt against which, it should be noted, was raised by Mahāvîra,the Establisher of the Jain Religion, and Buddha both of whom were great reformers of the fifth or the sixth century B. C. The evil fruits of being addicted to other persons' wives have also been emphasized.

The sixth lecture points out the bitter fruits of tyrannising over the offenders by a state officer in the position of a jailor. Eventually a lot of amaz. ing and blood-curdling information is given about the implements used for punishing thieves and other offenders in olden days and the treatment given to them by jailors. Utterly cruel and barbarous

were the weapons and the treatment used—much more cruel and barbarous even than the weapons and treatment described in the third lecture and other foregoing lectures too. All these customs presuppose pre-civilization days when the laws and customs of the people were quite wild, cruel and barbarous. Such heinous actions have, however, their bitter fruits and their doers have to suffer equally cruel pangs in return as the example of Nandivaddhana shows. The evil fruits of the greed of kingdom etc. even at the cost of one's father's life have also been emphasized.

In the seventh lecture, the evil fruits of eating flesh and prescribing it to others even for medicine have been further emphasized. We also get the knowledge that the superstitious custom of propitiating certain deities by women for getting an issue (preferrably a son), which was so devoutly followed by them in former days and which is extant even to-day in almost all parts of India, existed in very ancient times and that its germs may be said to have been in existence in India even before the composition a of the Jain Agamas (i.e. roughly even before the 4th or the 5th century B. C.).

The eighth lecture does not give us any other new information but it further emphasizes the evil

fruits of eating flesh, and the greater emphasis has been specially laid upon the evil fruits of eating the flesh of various kinds of fish probably to enlighten people who might be eating the flesh of fish much more than that of any other animals, or it might have been meant for the enlightenment of a certain class of persons who, as even to-day, consider the eating of the flesh of fish as less harmful and less irreligious than the eating of the flesh of any other animals.

The ninth lecture puts forth a vivid picture of the nature of this human world in which men and women, for the sake of gratifying their emotions and passions by which they are greatly swayed, do not hesitate to commit even great sins like murder. It casts a shadow of many an intrigue and intricacy so often employed in this world by men and women who are completely overpowered by the evil influence of lust and other passionate desires which are the root-cause of worldly miseries. The *intrigues of women*, especially, play an important part in the drama of this miserable worldly life. The mothers of the four hundred ninty-nine queens of King Sihasena conspire and decide to kill Sāmā the only beloved queen of king Sihasena because the latter did not

make love to their daughters. The plot is, however, soon discovered by the king who put all those mothers and their daughters to death by putting them in a palace and setting it on fire one night. Greatly enamoured, as he was, of queen Sāmā he did not think over the wicked nature of the heinous act that he had done and as a result of this wicked act he was re-born in hell and after that as Devadatta. This second episode of Devadattā opens a further page of the crooked *intrigues of women*, and shows the climax which such women would reach for satisfying their lust and passions without caring even for the happiness of their own husbands. This lecture, however, puts forth one good aspect of this world also. It teaches us one noble and important lesson of becoming greatly devoted to our mothers which, if put in the language of the Hindu Upanisads is "मातृदेवो भव"—adore your mother as a god. And the example of king Pūsanandi, given here in this respect, is worthy of imitation and praise.

The tenth lecture has hardly to say anything more than what has been said in some of the foregoing lectures. It emphasizes the evil fruits of leading the life of a courtezan and shows that no medicines on earth, even, can ever cure the

pains and miseries resulting from such sinful acts.

It will be seen from the above discussion that the ten lectures in the first book have all an optimistic vein and they really serve as beacon-lights to all—even to the most sinful, for they show us as to how a man or a woman, who has gone even to the worst path in life and who is most sinful, can, after suffering for his or her evil deeds during transmigration and after making amends for the same, achieve the real happiness of salvation by taking to the path of religion and monkhood.

The Second Book appears to illustrate, as it were, the most important lesson of religion and monkhood which is briefly alluded to at the end of all the ten lectures in the first book and which, as we have seen, has been pointed out as the only path which is capable of leading even the most sinful to the path of real happiness and bliss. It, thus, serves the purpose of an important appendix to the first book and gives concrete illustrations of persons who took to that most important path of religion and monkhood and enjoyed perfect bliss here as well as in the next world.

Like the first, the second Book also contains

ten lectures. These, however, deal not with the wicked but righteous lives of ten persons. Of these only the first is given in full details, the remaining nine being given only in bare outline.

The first lecture of Subāhu, while illustrating how Subāhu led a life of religion and monkhood, also points out the importance of giving pure alms to worthy monks with a pure intention, and it shows that if-pure alms, a worthy donor and a worthy recipient-if these three things combine, bliss and happiness reign upon this world, even gods send showers of gold and flowers and the donor of such alms obtains the happiness of heaven and final beatitude.

The remaining nine lectures are similar to the first, the different names of persons and places being merely substituted for those occurring in the story of Subāhu, and hence they need no comments.

The descriptions and plots of the stories of the present Sūtra are mechanical and contain endless repetitions which are either to be supplied from the stories of other Sūtras or even from the previous stories of the same Sūtra. Moreover, at times the stories in the present Sūtra are quite repulsive and cast in the atmosphere of gloom and cynicism. It may be that

such stories are narrated here in order to produce aversion to worldly life in the minds of the disciples of this creed and to put before them the most sorrowful results that attend the evil actions of man in this world.

The text of Vivagsuya in this edition is mainly based on Agamodaya Samiti edition with the help here and there of the Ms. which we got from Bhavanagar and the excellent edition of Dr. P. L. Vaidya. Last year, one of us published the complete translation of Vivagasuya, the sole rights of which were handed over to the publishers. This year the publishers found that if the text with notes is appended to the translation, they will be able to sell the work well in the market. Moreover, they informed us that there were very few copies of Dr. P. L. Vaidya's edition in the market and that we should conveniently undertake the present task. Accordingly we undertook this edition and we hope, it will satisfy the needs of those for whom it is meant. In the end; we have to thank Prof. Abhyankar, who always takes kindly interest in our work, for giving us a foreword for this publication.

॥ विवागसुयं ॥

॥ दुहविवागे नामं पढमे सुयक्खन्धे ॥

१.

। मियापुत्ते ।

§1 तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था। [वण्णओ]। पुण्णभद्दे चेइए ॥

तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अन्तेवासी अज्जसुहम्मे नामं अणगारे जाइसंपन्ने [वण्णओ] चोद्दसपुव्वी चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं, [जाव] जेणेव पुण्णभद्दे चेइए, अहापडिरूवं [जाव] विहरइ। परिसा निग्गया। धम्मं सोच्चा निसम्म जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अन्तेवासी अज्जजम्बू नाम अणगारे सत्तुस्सेहे, [जहा गोयमसामी तहा, जाव] झाणकोट्ठो° विहरइ। तए णं अज्जजम्बू नामं अणगारे जायसड्ढे [जाव] जेणेव अज्जसुहम्मे अणगारे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ। २ वन्दइ नमंसइ। २ [जाव] पज्जुवासइ। २ एवं वयासी ॥

§2 "जइ णं, भन्ते, समणेणं भगवया महावीरेणं [जाव] संपत्तेणं दसमस्स अङ्गस्स पण्हावागरणाणं अयमट्ठे पन्नत्ते, एक्कारसमस्स णं, भन्ते, अङ्गस्स विवागसुयस्स समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ?" ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी। "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धा पन्नत्ता। तं जहा, दुहविवागा य सुहविवागा य" ॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स दो सुयक्खन्धस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं कइ अज्झयणा पन्नत्ता?" ॥

तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी। "एवं खलु, जम्बू, समणेणं [०] आइगरेणं तित्थगरेणं [जाव] संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता, तं जहा,

मियापुत्ते य उज्झियए अभग्ग सगडे बहस्सई नन्दी।
उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥ १ ॥"

"जइ णं, भन्ते, समणेणं [०] आइगरेणं तित्थगरेणं [जाव] संपत्तेण दुहविवागाण दस अज्झयणा पन्नत्ता। तं जहा मियापुत्ते य [जाव] अञ्जू य, पढमस्स णं, भन्ते, अज्झयणस्स दुहविवागाणं समणेण [जाव] संपत्तेणं के अट्ठे पन्नत्ते?" ॥

तए णं से सुहम्मे अणगारे जम्बु अणगार एवं वयासी। "एवं खलु, जम्बू—तेणं कालेणं तेणं समएणं मियग्गामे नामं नयरे होत्था। [वण्णओ]। तस्स णं मियग्गामस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए चन्दणपायवे नामं उज्जाणे होत्था सव्वोउय° [वण्णओ]। तत्थ णं सुहम्मस्स जक्खस्स जक्खाययणे होत्था चिराईए [जहा पुण्णभद्दे]। तत्थ णं मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ

[वण्णओ] । तस्स णं विजयस्स खत्तियस्स मिया नामं देवी होत्था अहीण° [वण्णओ] ॥

तस्स णं विजयस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए होत्था जाइअन्धे जाइमूए जाइबहिरे जाइपङ्गुले हुंडे य वायव्वे य । नत्थि णं तस्स दारगस्स हत्था वा पाया वा कण्णा वा अच्छी वा नासा वा । केवलं से तेसिं अङ्गोवङ्गाणं आगिई आगिइमेत्ते ॥

तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सियंसि भूमिघरंसि रहस्सियएणं भत्तपाणेण पडिजागरमाणी २ विहरइ ॥

§ ३. तत्थ णं मियग्गामे नयरे एगे जाइअन्धे पुरिसे परिवसइ । से णं एगेणं सचक्खुएणं पुरिसेणं पुरओदण्डएणं पगड्ढिज्जमाणे २ फुट्टहडाहडसीसे मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गे मियग्गामे नयरे गेहे गेहे कालुणवडियाए वित्तिं कप्पेमाणे विहरइ ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [जाव] समोसरिए [जाव] परिसा निग्गया । तए णं से विजए खत्तिए इमीए कहाए लद्धट्ठे समाणे, [जहा कूणिए तहा] निग्गए [जाव] पज्जुवासइ। तए णं से जाइअन्धे पुरिसे तं महया जणसद्दं [जाव] सुणेत्ता तं पुरिसं एवं वयासी । "किं णं, देवाणुप्पिया, अज्ज मियग्गामे नयरे इन्दमहे इ वा [जाव] निग्गच्छइ ?"॥

तए णं से पुरिसे तं जाइअन्धपुरिसं एवं वयासी । "नो खलु, देवाणुप्पिया, इन्दमहे इ वा [जाव] निग्गच्छइ। एवं खलु, देवाणुप्पिया, समणे [जाव] विहरइ, तए णं एए [जाव] निग्गच्छन्ति" ॥

तए णं से अन्धपुरिसे तं पुरिसं एवं वयासी । "गच्छामो णं देवाणुप्पिया, अम्हे वि समणं भगवं [जाव] पज्जुवासामो" ॥

तए णं से जाइअन्धे पुरिसे तेणं पुरओदण्डएणं पुरिसेणं पगड्ढिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ। २ वन्दइ नमंसइ। २ [जाव] पज्जुवासइ ॥

तए णं समणे भगवं महावीरे विजयस्स खत्तियस्स तीसे य [०] धम्ममाइक्खइ, [जाव] परिसा पडिगया, विजए वि गए ॥

§4 तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे [जाव] विहरइ। तए णं से भगवं गोयमे तं जाइअन्धपुरिसं पासइ। २ जायसड्ढे [जाव] एवं वयासी। "अत्थि णं, भन्ते, केइ पुरिसे जाइअन्धे जाइअन्धारूवे ?" ॥

"हन्ता अत्थि"।

"कहं णं, भन्ते, से पुरिसे जाइअन्धे जाइअन्धारूवे ?"।

"एवं खलु, गोयमा। इहेव मियग्गामे नयरे विजयस्स खत्तियस्स पुत्ते मियादेवीए अत्तए मियापुत्ते नामं दारए जाइअन्धे जाइअन्धारूवे। नत्थि णं तस्स दारगस्स [जाव] आगिइमेत्ते। तए णं सा मियादेवी [जाव] पडिजागरमाणी २ विहरइ" ॥

तए णं से भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ। २ एवं वयासी। "इच्छामि णं, भन्ते, अहं तुब्भेहिं अब्भणुन्नाए समाणे मियापुत्तं दारगं पासित्तए" ॥

"अहासुहं, देवाणुप्पिया" ॥

तए णं से भगवं गोयमे समणेणं भगवया महावीरेणं अब्भणुन्नाए समाणे हट्ठतुट्ठे समणस्स भगवओ महावीरस्स अन्तियाओ पडिनिक्खमइ। २ अतुरियं [जाव] सोहेमाणे जेणेव मियग्गामे नयरे तेणेव उवागच्छइ। २ मियग्गामं नयरं मज्झं-

मज्झेणं जेणेव मियादेवीए गिहे तेणेव उवागए ॥

तए णं सा मियादेवी भगवं गोयमं एज्जमाणं पासइ । २ हट्ठतुट्ठ° [जाव] एवं वयासी । "संदिसन्तु णं, देवाणुप्पिया, किमागमणप्पओयणं ?" ॥

तए णं से भगवं गोयमे मियादेविं एवं वयासी । "अहं णं, देवाणुप्पिए, तव पुत्तं पासिउं हव्वमागए" ।

तए णं सा मियादेवी मियापुत्तस्स दारगस्स अणुमग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ । २ भगवओ गोयमस्स पाएसु पाडेइ । २ एवं वयासी । "एए णं, भन्ते, मम पुत्ते पासह" ॥

तए णं से भगवं गोयमे मियादेविं एवं वयासी । "नो खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए । तत्थ णं जे से तव जेट्ठे मियापुत्ते दारए जाइअन्धे जाइअन्धारूवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरसि, तं णं अहं पासिउं हव्वमागए" ।

तए णं सा मियादेवी भगवं गोयमं एवं वयासी । "से के णं, गोयमा, से तहारूवे नाणी वा तवस्सी वा जेणं तव एसमट्ठे मम ताव रहस्सीकए तुब्भं हव्वमक्खाए जओ णं तुब्भे जाणह ?" ॥

तए णं भगवं गोयमे मियादेविं एवं वयासी । "एवं खलु, देवाणुप्पिए, मम धम्मायरिए समणे भगवं महावीरे, जओ णं अहं जाणामि" ॥

जावं च णं मियादेवी भगवया गोयमेण सद्धिं एयमट्ठं संलवइ, तावं च णं मियापुत्तस्स दारगस्स भत्तवेला जाया यावि होत्था ।

तए णं सा मियादेवी भगवं गोयमं एवं वयासी । "तुब्भे णं, भन्ते, इहं चेव चिट्ठह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि" त्ति कट्टु जेणेव भत्त-

पाणघरे तेणेव उवागच्छइ। २ वत्थपरियट्टयं करेइ। २ कट्ठसगडियं गिण्हइ। २ विउलस्स असणपाणखाइमसाइमस्स भरेइ। २ तं कट्ठसगडियं अणुकड्ढमाणी २ जेणामेव भगवं गोयमे तेणेव उवागच्छइ। २ भगवं गोयमं एवं वयासी। "एह णं तुब्भे, भन्ते, मम अणुगच्छह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि"। तए णं से भगवं गोयमे मियादेविं पिट्ठओ समणुगच्छइ॥

तए णं सा मियादेवी तं कट्ठसगडियं अणुकड्ढमाणी २ जेणेव भूमिघरे तेणेव उवागच्छइ। २ चउप्पुडेणं वत्थेणं मुहं बन्धेइ। मुहं बन्धमाणी भगवं गोयमं एवं वयासी। "तुब्भे वि णं, भन्ते, मुहपोत्तियाए मुहं बन्धह"। तए णं से भगवं गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए मुहं बन्धेइ। तए णं सा मियादेवी परंमुही भूमिघरस्स दुवारं विहाडेइ। तए णं गन्धे निग्गच्छइ। से जहानामए अहिमडे इ वा सप्पकडेवरे इ वा [जाव] तओ वि य णं अणिट्ठतराए चेव [जाव] गन्धे पन्नत्ते॥

तए णं से मियापुत्त दारए तस्स विउलस्स असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि विउलंसि असणपाणखाइमसाइमंसि मुच्छिए [०] तं विउलं असण° [४] आसएण आहारेइ। २ खिप्पामेव विद्धंसेइ। २ तओ पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ, तं पि य णं पूयं च सोणियत्ताए य परिणामेइ, तं पि य णं पूयं च सोणियं च आहारेइ॥

तए णं भगवओ गोयमस्स तं मियापुत्तं दारगं पासित्ता अयमेयारूवे अज्झत्थिए [५] समुप्पज्जित्था। "अहो णं इमे दारए पुरापोराणाणं दुच्चिण्णाणं दुप्पडिक्कन्ताणं असुभाणं

पावाणं कडाणं कम्माणं पावगं फलवित्तिविसेसं पच्चणुभवमाणे विहरइ। न मे दिट्ठा नरगा वा नेरइया वा। पच्चक्खं खलु अयं पुरिसे नगरपडिरूवियं वेयणं वेयइ" त्ति कट्टु मियं देविं आपुच्छइ। २ मियाए देवीए गिहाओ पडिनिक्खमइ। २ मियग्गामं नयरं मज्झंमज्झेणं निग्गच्छइ। २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ। २ वन्दइ नमंसइ। २ एवं वयासी। "एवं खलु अहं तुब्भेहिं अब्भणुन्नाए जेणेव मियाए देवीए गिहे तेणेव उवागए। तए णं सा मियादेवी ममं एज्जमाणं पासइ। २ हट्ठा [०] तं चेव सव्वं [जाव] पूयं च सोणियं च आहारेइ। तए णं मम इमे अज्झत्थिए [४] 'अहो णं इमे दारए पुरा [जाव] विहरइ' ॥–

§§ 5. 6. से णं भन्ते, पुरिसे पुव्वभवे के आसी? कयरंसि गामंसि वा नयरंसि वा? किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता केसिं वा पुरा [जाव] विहरइ?"॥

"गोयमा" इ समणे भगवं गोयमं एवं वयासी "एवं खलु, गोयमा; तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सयदुवारे नामं नयरे होत्था रिद्धत्थिमिय° [वण्णओ]। तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था [वण्णओ]। तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुरत्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थिमियसमिद्धे। तस्स णं विजयवद्धमाणस्स खेडस्स पञ्च गामसयाइं आभोए यावि होत्था। तत्थ णं विजयवद्धमाणे खेडे इक्काई नामं रट्ठकूडे होत्था अहम्मिए [जाव] दुप्पडि-

याणब्भे । से णं इक्काई रट्ठकुडे विजयवद्धमाणस्स खेडस्स पञ्चण्हं गामसयाणं आहेवच्चं [जाव] पालेमाणे विहरइ ॥

तए णं से इक्काई विजयवद्धमाणस्स खेडस्स पञ्च गामसयाइं बहूहिं करेहि य भरेहि य विद्धीहि य उक्कोडाहि य पराभवेहि य देज्जेहि य भेज्जेहि य कुन्तेहि य लंछपोसेहि य आलोवणेहि य पन्थकोट्टेहि य ओवीलेमाणे २ विहम्मेमाणे २ तज्जेमाणे २ तालेमाणे २ निद्धणे करेमाणे २ विहरइ ।

तए णं से इक्काई रट्ठकुडे विजयवद्धमाणस्स खेडस्स बहूणं राईसरतलवरमाडंबियकोडुंबियसेट्ठिसत्थवाहाणं अन्नेसिं च बहूणं गामेल्लगपुरिसाणं बहूसु कज्जेसु य कारणेसु य मन्तेसु य गुज्झेसु य निच्छएसु य ववहारेसु य सुणमाणे भणइ 'न सुणेमि', असुणमाणे भणइ 'सुणेमि' । एवं पस्समाणे भासमाणे गिण्हमाणे जाणमाणे ॥

तए णं से इक्काई रट्ठकुडे एयकम्मे एयप्पहाणे एयविज्जे एयसमायारे सुबहुं पावकम्मं कलिकलुसं समज्जिणमाणे विहरइ । तए णं तस्स इक्काइयस्स रट्ठकुडस्स अन्नया कयाइ सरीरगंसि जमगसमगमेव सोलस रोगायङ्का पाउब्भूया । तं जहा,

सासे कासे जरे दाहे कुच्छिसूले भगंदरे ।
अरिसा अजीरए दिट्ठीमुद्धसूले अकारए ।
अच्छिवेयणा कण्णवेयणा कण्डू उयरे कोढे ॥

तए णं से इक्काई रट्ठकुडे सोलसहिं रोगायङ्केहिं अभिभूए समाणे कोडुम्बियपुरिसे सद्दावेइ । २ एवं वयासी । "गच्छह णं तुब्भे, देवाणुप्पिया, विजयवद्धमाणे खेडे सिंघाडगतिगचउक्कचच्चरमहापहपहेसु महया महया सद्देणं उग्घोसेमाणा

२ एवं वयह । ' इहं खलु, देवाणुप्पिया, इक्काईरट्ठकुडस्स सरीरगंसि सोलस रोगायङ्का पाउब्भूया । तं जहा, सासे कासे जरे [जाव] कोढे । तं जो णं इच्छइ, देवाणुप्पिया, वेज्जो वा वेज्जपुत्तो वा जाणओ जाणयपुत्तो वा तेगिच्छी वा तेगिच्छिपुत्तो वा इक्काईरट्ठकुडस्स तेसिं सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, तस्स णं इक्काई रट्ठकूडे विउलं अत्थसंपायणं दलयइ । दोच्चं पि तच्चं पि उग्घोसेह, एयमाणत्तियं पच्चप्पिणह " । तए णं ते कोडुम्बियपुरिसा [जाव] पच्चप्पिणन्ति । तए णं विजयवद्धमाणे खेडे इम एयारूवं उग्घोसणं सोच्चा निसम्म वहवे वेज्जा य [६] सत्थकोसहत्थगया सएहिन्तो २ गिहेहिन्तो पडिनिक्खमन्ति । २ विजयवद्धमाणस्स खेडस्स मज्झंमज्झेणं जेणेव इक्काईरट्ठकुडस्स गिहे तेणेव उवागच्छन्ति।२ इक्काईरट्ठकुडस्स सरीरगं परामुसन्ति । २ तेसिं रोगाणं निदाणं पुच्छन्ति । २ वहूहिं अब्भंगेहि य उव्वट्टणेहि य सिणेहपाणेहि य वमणेहि य विरेयणेहि य अवद्दहणाहि य अवण्हाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरूहेहि य सिरावेहेहि य तच्छणेहि य पच्छणेहि य सिरोवत्थीहि य तप्पणाहि य पुटपागेहि य छल्लीहि य मूलेहि य कन्देहि य पत्तेहि य पुप्फेहि य फलेहि य बीएहि य सिलियाहि य गुलियाहि य ओसहेहि य भेसज्जेहि य इच्छन्ति तेसिं सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, नो चेव णं संचाएन्ति उवसामित्तए । तए णं ते वहवे वेज्जा य वेज्जपुत्ता य जाहे नो संचाएन्ति तेसिं सोलसण्ह रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, ताहे, सन्ता तन्ता

परितन्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

तए णं इक्काई रट्ठकूडे वेज्जेहि य [६] पडियाइक्खिए परियारगपरिचित्ते निविट्ठोसहभेसज्जे सोलसरोगायङ्केहिं अभिभूए समाणे रज्जे य रट्ठे य [जाव] अन्तेउरे य मुच्छिए रज्जं च रट्ठं च असाएमाणे पत्थेमाणे पीहेमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ढाइज्जाइं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोसेणं सागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने । से णं तओ अणन्तरं उव्वट्टित्ता इहेव मियग्गामे नयरे विजयस्स खत्तियस्स मियाए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने ॥

तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया उज्जला [जाव] दुरहियासा । जप्पभिइं च णं मियापुत्ते दारए मियाए देवीए कुच्छिंसि गब्भत्ताए उववन्ने, तप्पभिइं च णं मियादेवी विजयस्स अणिट्ठा अकन्ता अप्पिया अमणुन्ना अमणामा जाया यावि होत्था ॥

तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियाए जागरमाणीए इमे एयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था । "एवं खलु अहं विजयस्स खत्तियस्स पुव्विं इट्ठा [६] धेज्जा वेसासिया अणुमया आसी । जप्पभिइं च णं मम इमे गब्भे कुच्छिंसि गब्भत्ताए उववन्ने, तप्पभिइं च णं अहं विजयस्स खत्तियस्स अणिट्ठा [जाव] अमणामा जाया यावि होत्था, निच्छइ णं विजए खत्तिए मम नामं वा गोयं वा गिण्हत्तए वा किमङ्ग पुण दंसणं वा परिभोगं वा । तं सेयं खलु मम एयं गब्भं बहूहिं गब्भसाडणाहि य पाडणाहि य गालणाहि य मारणाहि य

साडित्तए वा [४] एवं संपेहेइ। २ बहूणि खाराणि य कडुयाणि य तूवराणि य गब्भसाडणाणि य खायमाणी य पीयमाणी य इच्छइ तं गब्भं साडित्तए वा [४] नो चेव णं से गब्भे सडइ वा [४]। तए णं सा मियादेवी जाहे नो संचाएइ तं गब्भं साडित्तए वा [४], ताहे सन्ता तन्ता परितन्ता अकामिया असयंवसा तं गब्भं दुहंदुहेणं परिवहइ ॥

तस्स णं दारगस्स गब्भगयस्स चेव अट्ठ नालीओ अब्भिन्तरप्पवहाओ, अट्ठ नालीओ बाहिरप्पवहाओ, अट्ठ पूयप्पवहाओ, अट्ठ सोणियप्पवहाओ, दुवे दुवे कण्णन्तरेसु, दुवे दुवे अच्छिअन्तरेसु, दुवे नक्कन्तरेसु, दुवे दुवे धमणिअन्तरेसु अभिक्खणं अभिक्खणं पूयं च सोणियं च परिसवमाणीओ २ चेव चिट्ठन्ति। तस्स णं दारगस्स गब्भगयस्स चेव अग्गिए नामं वाही पाउब्भूए। जे णं से दारए आहारेइ, से णं खिप्पामेव विद्धंसमागच्छइ, पूयत्ताए सोणियत्ताए य परिणमइ, तं पि य से पूयं च सोणियं आहारेइ ॥

तए णं सा मियादेवी अन्नया कयाइ नवण्हं मासाणं बहुपुण्णाणं दारगं पयाया जाइअन्धे [जाव] आगिइमेत्ते। तए णं सा मियादेवी तं दारगं हुंडं अन्धारूवं पासइ। २ भीया [४] अम्मधाइं सद्दावेइ। २ एवं वयासी। "गच्छह णं, देवाणुप्पिया, तुमं एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि"।

तए णं सा अम्मधाई मियादेवीए "तह" त्ति एयमट्ठं पडिसुणेइ। २ जेणेव विजए खत्तिए तेणेव उवागच्छइ। २ करयलपरिग्गहियं [०] एवं वयासी। 'एवं खलु, सामी, मियादेवी नवण्हं मासाणं [जाव] आगिइमेत्ते। तए णं सा मियादेवी तं हुंडं अन्धारूवं पासइ। २ भीया तत्था उव्वि-

म्मा संजायभया ममं सद्दावेइ । २ एवं वयासी । "गच्छह णं तुब्भे, देवाणुप्पिया, एवं दारगं एगन्ते उक्कुरुडियाए उज्झाहि'। तं संदिसइ णं, सामी, तं दारगं अहं एगन्ते उज्झामि उदाहु मा" ॥

तए णं से विजए खत्तिए तीसे अम्मधाईए अन्तिए एयमट्ठं सोच्चा निसम्म तहेव संभन्ते उट्ठाए उट्ठेइ । २ जेणेव मियादेवी तेणेव उवागच्छइ । २ मियादेवी एवं वयासी । "देवाणुप्पिया, तुब्भं पढमं गब्भे । तं जइ णं तुब्भे एयं एगन्ते उक्कुरुडियाए उज्झसि, तओ णं तुब्भं पया नो थिरा भविस्सइ । तो णं तुमं एयं दारगं रहस्सियगंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ"।

तए णं सा मियादेवी विजयस्स खत्तियस्स "तह" त्ति एयमट्ठं विणएणं पडिसुणेइ । २ तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेण पडिजागरमाणी विहरइ ॥

एवं खलु, गोयमा, मियापुत्ते दारए पुरापोराणाणं [जाव] पच्चणुभवमाणे विहरइ" ॥

§ 7. "मियापुत्ते णं, भन्ते दारए इओ कालमासे कालं कहिं गमिहिइ, कहिं उववज्जिहिइ ?" ॥

"गोयमा, मियापुत्ते दारए छव्वीसं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले सीहकुलंसि सीहत्ताए पच्चायाहिइ । से णं तत्थ सीहे भविस्सइ अहम्मिए [जाव] साहसिए, सुबहुं पावं [जाव] समज्जिणइ । २ कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोससागरोवमट्ठिइएसु

[जाव] उववज्जिहिइ । से णं तओ अणन्तरं उव्वट्टित्ता सरीसवेसु उववज्जिहिइ । तत्थ णं कालं किच्चा दोच्चाए पुढवीए उक्कोसेणं तिण्णि सागरोवमाइं [०] । से णं तओ अणन्तरं उव्वट्टित्ता पक्खीसु उववज्जिहिइ । तत्थ वि कालं किच्चा तच्चाए पुढवीए सत्त सागरोवमाइं [०] । से णं तओ सीहेसु य [०], तयाणन्तरं चोत्थीए उरगो, पञ्चमीए इत्थी, छट्ठीए मणुओ अहे सत्तमीए । तओ अणन्तरं उव्वट्टित्ता से जाइं इमाइं जलयरपञ्चिन्दियतिरिक्खजोणियाणं मच्छकच्छवगाहमगरसुंसुमाराईणं अद्धतेरसजाइकुलकोडिजोणिपमुहसयसहस्साइं, भुज्जो तत्थ णं एगमेगंसि जोणिविहाणंसि अणेगसयसहस्सखुत्तो उद्दाइत्ता उद्दाइत्ता तत्थ भुज्जो भुज्जो पच्चायाइस्सइ । से णं तओ उव्वट्टित्ता, [०] एवं चउप्पएसु उरपरिसप्पेसु भुयपरिसप्पेसु खहयरेसु चउरिन्दिएसु तेइन्दिएसु बेइन्दिएसु वणप्फइएसु कडुयरुक्खेसु कडुयदुद्धिएसु वाउ° तेउ° आउ° पुढवीकाएसु अणेगसयसहस्सखुत्तो [०] । से णं तओ अणन्तरं उव्वट्टित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे [जाव] अन्नया कयाइ पढमपाउसंसि गङ्गाए महानईए खलीणमट्टियं खणमाणे तडीए पेल्लिए समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे सेट्ठिकुलंसि पुमत्ताए पच्चायाइस्सइ । से णं तत्थ उम्मुक्क[०] प्पत्ते तहारूवाणं थेराणं अन्तिए धम्मं [जाव] सोच्चा निसम्म मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं तत्थ अणगारे भविस्सइ ईरियासमिए [जाव] बम्भयारी । से णं तत्थ बहूइं वासाइं सामण्णपरियागं पाउणित्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववज्जिहिइ । से णं तओ अणन्तरं चयं

चइत्ता महाविदेहे वासे जाइं कुलाइं भवन्ति अड्ढाइं [जहा दढपइन्ने, सा चेव वत्तव्वया, कलाओ, जाव] सिज्झिहिइ ॥

एवं खलु, जम्बू , समणेणं भगवया महावीरेणं [जाव] संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते त्ति बेमि " ॥

२.

। उज्झियए ।

§8. " जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स दुहविवागाणं समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते ? " ॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी " एवं खलु, जम्बु—

तेणं कालेणं तेणं समएणं वाणियगामे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे। तस्स णं वाणियगामस्स उत्तरपुरत्थिमे दिसिभाए दूईपलासे नामं उज्जाणे होत्था। तत्थ णं दूईपलासे सुहम्मस्स जक्खस्स जक्खाययणे होत्था। तत्थ णं वाणियगामे मित्ते नामं राया होत्था [वण्णओ]। तस्स णं मित्तस्स रन्नो सिरी नामं देवी होत्था [वण्णओ] ॥ तत्थ णं वाणियगामे कामज्झया नामं गणिया होत्था अहीण° [जाव] सुरूवा बावत्तरिकलापण्डिया चउसट्ठिगणिया-गुणोववेया एगूणतीसविसेसे रममाणी एक्कवीसरइगुणप्पहाणा बत्तीसपुरिसोवयारकुसला नवङ्गसुत्तपडिबोहिया अट्ठारसदे-सीभासाविसारया सिंगारागारचारुवेसा गीयरइगन्धव्वन-ट्टकुसला संगयगयभणियविहियविलाससललियसंलावनिउण-

जुत्तोवयारकुसला सुन्दरथणजहणवयणकरचरणनयणलावण्णविलासकलिया ऊसियज्झया सहस्सलम्भा विदिण्णछत्तचामरवालवीयणीया कण्णीरहप्पयाया यावि होत्था। बहूणं गणियासयसहस्साणं आहेवच्चं [जाव] विहरइ ॥

§९ तत्थ णं वाणियगामे विजयमित्ते नामं सत्थवाहे परिवसइ अड्ढे [०]। तस्स णं विजयमित्तस्स सुभद्दा नामं भारिया होत्था अहीण° [०]। तस्स णं विजयमित्तस्स पुत्ते सुभद्दाए भारियाए अत्तए उज्झियए नामं दारए होत्था अहीण° [जाव] सुरूवे।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। राया जहा कुणिओ तहा निग्गओ। धम्मो कहिओ। परिसा पडिगया। राया य गओ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे [जाव] °लेस्से छट्ठंछट्ठेणं, जहा पन्नत्तीए पढम° [जाव] जेणेव वाणियगामे नयरे तेणेव उवागच्छइ। २ उच्चनीय° [०] अडमाणे जेणेव रायमग्गे तेणेव ओगाढे। तत्थ णं बहवे हत्थी पासइ संनद्धबद्धवम्मियगुडियउप्पीलियकच्छे उद्दामियघण्टे नानामणिरयणविविहगेवेज्जउत्तरकञ्चुइज्जे पडिकप्पिए झयपडागवरपञ्चामेलआरूढहत्थारोहे गहियाउहप्पहरणे। अन्ने य तत्थ बहवे आसे पासइ संनद्धबद्धवम्मियगुडिए आविद्धगुडे ओसारियपक्खरे उत्तरकञ्चुइयओचूलमुहचण्डाधरचामरथासगपरिमण्डियकडिए आरूढआसारोहे गहियाउहप्पहरणे अन्ने य तत्थ बहवे पुरिसे पासइ संनद्धबद्धवम्मियकवए उप्पीलियसरासणपट्टिए पिणद्धगेवेज्जे विमलवरबद्धचिन्धपट्टे गहियाउहप्प-

हरणे। तेसिं च णं पुरिसाणं मज्झगयं एकं पुरिसं पासइ अवओडयबन्धणं उक्कित्तकण्णनासं नेहतुप्पियगत्तं वज्झकक्खडियजुयनियत्थं कण्ठेगुणरत्तमल्लदामं चुण्णगुण्डियगत्तं चुण्णयं वज्झपाणपियं तिलंतिलं चेव छिज्जमाणं कागणिमंसाइं खावियन्तं पावं खक्खरगसएहिं हम्ममाणं अणेगनरनारीसंपरिवुडं चच्चरे चच्चरे खण्डपडहएणं उग्घोसिज्जमाणं इमं च णं एयारूवं उग्घोसणं पडिसुणेइ। "नो खलु देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा रायपुत्तो वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अवरज्झन्ति"॥

§ 10. तए णं से भगवओ गोयमस्स तं पुरिसं पासित्ता इमे अज्झत्थिए [५]। "अहो णं इमे पुरिसे [जाव] नरयपडिरूवं वेयणं वेएइ" त्ति कट्टु वाणियगामे नयरे उच्चनीयमज्झिमकुलाइं [जाव] अडमाणे अहापज्जत्तं समुदाणियं गिण्हइ। २ वाणियगामे नयरे मज्झंमज्झेणं [जाव] पडिदंसेइ। २ समणं भगवं महावीरं वन्दइ नमंसइ। २ एवं वयासी। "एवं खलु अहं, भन्ते, तुब्भेहिं अब्भणुन्नाए समाणे वाणियगामं [जाव] तहेव वेएइ। से णं, भन्ते पुरिसे पुव्वभवे के आसी [जाव] पच्चणुभवमाणे विहरइ?"॥

"एवं खलु, गोयमा-तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे हत्थिणाउरे नामं नयरे होत्था रिद्ध° [०]। तत्थ णं हत्थिणाउरे नयरे सुनन्दे नामं राया होत्था महया° [०]। तत्थ णं हत्थिणाउरे बहुमज्झदेसभाए एत्थ णं महं एगे गोमण्डवए होत्था अणेगखम्भसयसंनिविट्ठे पासाईए ४]। तत्थ णं बहवे नगरगोरूवाणं सणाहा य अ-

णाहा य नगरगावीओ य नगरवसभा य नगरबलीवद्दा य नगरपड्डयाओ य पउरतणपाणिया निब्भया निरुवसग्गा सुहंसुहेणं परिवसन्ति ॥

तत्थ णं हत्थिणाउरे नयरे भीमे नामं कुडग्गाहे होत्था अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं भीमस्स कुडग्गाहस्स उप्पला नामं भारिया होत्था अहीण° [०] । तए णं सा उप्पला कुडग्गाहिणी अन्नया कयाइ आवन्नसत्ता जाया यावि होत्था । तए णं तीसे उप्पलाए कुडग्गाहिणीए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए । " धन्नाओ णं ताओ अम्मयाओ [४] [जाव] सुलद्धे जम्मजीवियफले, जाओ णं नगरगोरूवाणं सणाहाण य [जाव] वसभाण य ऊहेहि य थणेहि य वसणेहि य छेप्पाहि य ककुहेहि य वहेहिं य कण्णेहि य अच्छीहि य नासाहि य जिब्भाहि य ओट्ठेहि य कम्बलेहि य सोल्लेहि य तलिएहि य भज्जिएहि य परिसुक्केहि य लावणेहि य सुरं च महुं च मेरगं च जाइं च सीहुं च पसन्नं च आसाएमाणीओ विसाएमाणीओ परिभुञ्जेमाणीओ परिभाएमाणीओ दोहलं विणेन्ति । तं जइ णं अहमवि बहूणं नगर° [जाव] विणिज्जामि ' त्ति कट्टु, तंसि दोहलंसि अविणिज्जमाणंमि सुक्का भुक्खा निम्मंसा ओलुग्गसरीरा नित्तेया दीणविमणवयणा पण्डुल्लइयमुहा ओमन्थियनयणवयणकमला जहोइयं पुप्फवत्थगन्धमल्लालंकाराहारं अपरिभुञ्जमाणी करयलमलिय व्व कमलमाला ओहय° [जाव] झियाइ ॥

इमं च णं भीमे कुडग्गाहे जेणेव उप्पला कुडग्गाहिणी तेणेव उवागच्छइ । २ ओहय° [जाव] पासइ । २ एवं वयासी । " किं णं तुमे, देवाणुप्पिए, ओहय° [जाव] झियासि ? " ॥

तए णं सा उप्पला भारिया भीमं कुडग्गाहं एवं

वयासी । “एवं खलु, देवाणुप्पिया, ममं तिण्हं मासाणं बहुपडिपुण्णाणं दोहला पाउब्भूया । ‘धन्ना णं ताओ जाओ णं बहूणं गोरूवाणं ऊहेहि या [जाव] लावणेहि य सुरं च [६] आसायमाणीओ [३] दोहलं विणेन्ति’। तए णं अहं, देवाणुप्पिया, तंसि दोहलंसि अविणिज्जमाणंसि [जाव] झियामि ॥

तए णं से भीमे कुडग्गाहे उप्पलं भारियं एवं वयासी । “मा णं तुमं, देवाणुप्पिया, ओहय° [०] झियाहि । अहं णं तहा करिस्सामि जहा णं तव दोहलस्स संपत्ती भविस्सइ । ताहिं इट्ठाहिं [५] [जाव] वग्गूहिं समासासेइ । तए णं से भीमे कुडग्गाहे अद्धरत्तकालसमयंसि एगे अबीए संनद्ध° [जाव] °पहरणे सयाओ गिहाओ निग्गच्छइ । २ हत्थिणाउरे नयरे मज्झंमज्झेणं जेणेव गोमण्डवे तेणेव उवागए । २ बहूणं नगरगोरूवाणं [जाव] वसभाण य अप्पेगइयाणं ऊहे छिन्दइ [जाव] अप्पेगइयाणं कम्बले छिन्दइ, अप्पेगइयाणं अन्नमन्नाणं अङ्गोवङ्गाणं वियङ्गेइ । २ जेणेव सए गिहे तेणेव उवागच्छइ । २ उप्पलाए कुडग्गाहिणीए उवणेइ । तए णं सा उप्पलाभारिया तेहिं बहूहिं गोमंसेहि सोल्लेहिं य सुरं च [५] आसाएमाणी तं दोहलं विणेइ। तए णं सा उप्पला कुडग्गाहिणी संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ । तए णं सा उप्पला कुडग्गाहिणी अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया ॥

§ 11 तए णं तेणं दारएणं जायमेत्तेणं चेव महया महया सद्देणं विघुट्ठे विसरे आरसिए । तए णं तस्स दारगस्स आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे नयरे बहवे न-

गरगोरूवा [जाव] वसभा य भीया [०] उव्विग्गा सव्वओ समन्ता विप्पलाइत्था । तए णं तस्स दारगस्स अम्मापियरो अयमेयारूवं नामधेज्जं करेन्ति " जम्हा णं अम्हं इमेणं दारएणं जायमेत्तेणं चेव महया चिच्चीसद्देणं विघुट्ठे विस्सरे आरसिए, तए णं एयस्स दारगस्स आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे बहवे नगरगोरूवा [जाव] भीया [४] सव्वओ समन्ता विप्पलाइत्था, तम्हा णं होउ अम्ह दारए गोत्तासए नामेणं " । तए णं से गोत्तासए दारए उम्मुक्कबालभावे जाए यावि होत्था । तए णं से भीमे कुडग्गाहे अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से गोत्तासे दारए बहुएणं मित्तनाइनियगसयणसंबन्धिपरियणेणं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कुडग्गाहस्स नोहरणं करेइ । २ बहूइं लोइयमयकिच्चाइं करेइ । तए णं से सुनन्दे राया गोत्तासं दारयं अन्नया कयाइ सयमेव कुडग्गाहत्ताए ठावेइ । तए णं से गोत्तासे दारए कुडग्गाहे जाए यावि होत्था अहम्मिए [जाव] दुप्पडियाणन्दे । तए णं से गोत्तासे दारए कुडग्गाहित्ताए कल्लाकल्लिं अद्धरत्तियकालसमयंसि एगे अबीए संनद्धबद्धकवए [जाव] गहियाउहप्पहरणे सयाओ गिहाओ निग्गच्छइ । २ जेणेव गोमण्डवे तेणेव उवागच्छइ । २ बहूणं नगरगोरूवाणं सणाहाण य [जाव] वियङ्गेइ । २ जेणेव सए गेहे तेणेव उवागए । तए णं से गोत्तासे कुडग्गाहे तेहिं बहूहिं गोमंसेहि य सोल्लेहि य सुरं च [६] आसाएमाणे विसाएमाणे [जाव] विहरइ । तए णं से गोत्तासे कुडग्गाहे एयकम्मे [६] सुबहुं पावकम्मं समज्जिणित्ता पञ्चवाससयाइं परमाउयं पालयित्ता अट्टदुहट्टोवगए कालमासे कालं किच्चा दोच्चाए पुढवीए उक्कोसं तिसागरोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

§ 12 **तए णं सा विजयमित्तस्स सत्थवाहस्स सुभद्दा** नामं भारिया जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति। तए णं से गोत्तासे कुडग्गाहे दोच्चाए पुढवीए अणन्तरं उव्वट्टित्ता इहेव वाणियगामे नयरे विजयमित्तस्स सत्थवाहस्स सुभद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने। तए णं सा सुभद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया। तए णं सा सुभद्दा सत्थवाही तं दारगं जायमेत्तयं चेव एगन्ते उक्कुरुडियाए उज्झावेइ। २ दोच्चं पि गिण्हावेइ। २ आणुपुव्वेणं सारक्खेमाणी संगोवेमाणी संवड्ढेइ। तए णं तस्स दारगस्स अम्मापियरो ठिइवडियं च चन्दसूरपासणियं च जागरियं च महया इड्ढीसक्कारसमुदएणं करेन्ति। तए णं तस्स दारगस्स अम्मापियरो एक्कारसमे दिवसे निव्वत्ते संपत्ते बारसमे दिवसे इममेयारूवं गोण्णं गुणनिप्फन्नं नामधेज्जं करेन्ति। "जम्हा णं अम्हं इमे दारए जायमेत्तए चेव एगन्ते उक्कुरुडियाए उज्झिए, तम्हा णं होउ अम्हं दारए उज्झियए नामेणं"। तए णं से उज्झियए दारए पञ्चधाईपरिग्गहिए, तं जहा—खीरधाईए मज्जणधाईए मण्डणधाईए कीलावणधाईए अङ्कधाईए, जहा दढपइन्ने, [जाव] °निव्वाघाए गिरिकन्दरमल्लीणे विव चम्पगपायवे सुहंसुहेणं विहरइ। तए णं से विजयमित्ते सत्थवाहे अन्नया कयाइ गणिमं च धरिमं च मेज्जं च पारिच्छेज्जं च चउव्विहं भण्डगं गहाय लवणसमुद्दं पोयवहणेणं उवागए। तए णं से विजयमित्ते तत्थ लवणसमुद्दे पोयविवत्तीए निब्बुड्डभण्डसारे अत्ताणे असरणे कालधम्मुणा संजुत्ते। तए णं तं विजयमित्तं सत्थवाहं जे जहा बहवे ईसरतलवरमाडंबियकोडुम्बियइब्भसेट्ठिसत्थवाहा लवणसमुद्दे पोयविवत्तीए छूढं निब्बुड्डभण्डसारं कालधम्मुणा संजुत्तं

सुणेन्ति, ते तहा हत्थनिक्खेवं च बाहिरभण्डसारं च गहाय एगन्ते अवक्कमन्ति । तए णं सा सुभद्दा सत्थवाही विजयमित्तं लवणसमुद्दे पोयविवत्तीए निब्बुड्डभण्डसारं कालधम्मुणा संजुत्तं सुणेइ । २ महया पइसोएणं अप्फुन्ना समाणी परसुनियत्ता विव चम्पगलया धस त्ति धरणीयलंसि सव्वङ्गेण संनिवडिया । तए णं सा सुभद्दा सत्थवाही मुहुत्तन्तरेण आसत्था समाणी बहूहिं मित्त° [जाव] परिवुडा रोयमाणी कन्दमाणी विलवमाणी विजयमित्तसत्थवाहस्स लोइयाइं मयकिच्चाइं करेइ । तए णं सा सुभद्दा सत्थवाही अन्नया कयाइ लवणसमुद्दोत्तरणं च लच्छिविणासं च पोयविणासं च पइमरणं च अणुचिन्तेमाणी २ कालधम्मुणा संजुत्ता ॥

§ 13 तए णं ते नगरगुत्तिया सुभद्दं सत्थवाहिं कालगयं जाणित्ता उज्झियगं दारगं सयाओ गिहाओ निच्छुभेन्ति । २ तं गिहं अन्नस्स दलयन्ति । तए णं से उज्झियए दारए सयाओ गिहाओ निच्छूढे समाणे वाणियगामे नयरे सिंघाडग° [जाव] °पहेसु जूयखेलएसु वेसियाघरेसु पाणागारेसु य सुहंसुहेणं परिवड्ढइ । तए णं से उज्झियए दारए अणोहट्टिए अणिवारिए सच्छन्दमई सइरप्पयारे मज्जप्पसङ्गी चोरजूयवेसदारप्पसङ्गी जाए यावि होत्था । तए णं से उज्झियए अन्नया कयाइ कामज्झयाए गणियाए सद्धिं संपलग्गे जाए यावि होत्था । कामज्झयाए गणियाए सद्धिं विउलाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ । तए णं तस्स विजयमित्तस्स रन्नो अन्नया कयाइ सिरीए देवीए जोणिसूले पाउब्भूए यावि होत्था । नो संचाएइ विजयमित्ते राया सिरीए देवीए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरित्तए । तए णं से विजयमित्ते

राया अन्नया कयाइ उज्झियदारयं कामज्झयाए गणियाए गिहाओ निच्छुभावेइ । २ कामज्झयं गणियं अब्भिन्तरियं ठावेइ । २ कामज्झयाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ। तए णं से उज्झियए दारए कामज्झयाए गणियाए गिहाओ निच्छुभेमाणे कामज्झयाए गणियाए मुच्छिए गिद्धे गढिए अज्झोववन्ने अन्नत्थ कत्थइ सुइं च रइं च धिइं च अविन्दमाणे तच्चित्ते तम्मणे तल्लेस्से तदज्झवसाणे तदट्ठोवउत्ते तयप्पियकरणे तब्भावणाभाविए कामज्झयाए गणियाए बहूणि अन्तराणि य छिड्डाणि य विवराणि य पडिजागरमाणे २ विहरइ । तए णं से उज्झियए दारए अन्नया कयाइ कामज्झयं गणियं अन्तरं लब्भेइ । २ कामज्झयाए गणियाए गिहं रहसियं अणुप्पविसइ । २ कामज्झयाए गणियाए सद्धिं उरलाइं माणुस्सगाइं भोगभोगाइ भुञ्जमाणे विहरइ।

इमं च णं विजयमित्ते राया [जाव] पायच्छित्ते सव्वालंकारविभूसिए मणुस्सवागुरापरिक्खित्ते जेणेव कामज्झयाए गिहे तेणेव उवागच्छइ । २ तत्थ णं उज्झियए दारए कामज्झयाए गणियाए सद्धिं उरालाइं भोगभोगाइ [जाव] विहरमाणं पासइ । २ आसुरुत्ते [४] तिवलियभिउडिं निडाले साहट्टु उज्झियगं दारगं पुरिसेहिं गिण्हावेइ । २ अट्ठिमुट्ठिजाणुकोप्परपहारसंभग्गमहियगत्तं करेइ। २ अवओडयबन्धणं करेइ। २ एएणं विहाणेणं वज्झं आणावेइ । एवं खलु, गोयमा, उज्झियए दारए पुरापोराणाणं कम्माणं [जाव] पच्चणुभवमाणे विहरइ ” ॥

§ 14 ‘ उज्झियए णं, भन्ते, दारए इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?”।

"गोयमा, उज्झियए दारए पणवीसं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलीभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले वाणरकुलंसि वाणरत्ताए उववज्जिहिइ। से णं तत्थ उम्मुक्कबालभावे तिरियभोगेसु मुच्छिए गिद्धे गढिए अज्झोववन्ने जाए जाए वाणरपेल्लए वहेइ। तं एयकम्मे [०] कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नयरे गणियाकुलंसि पुत्तत्ताए पच्चायाहिइ। तए णं तं दारयं अम्मापियरो जायमेत्तकं वद्धेहिन्ति, नपुंसगकम्मं सिक्खावेहिन्ति। तए णं तस्स दारयस्स अम्मापियरो निवत्तबारसाहस्स इमं एयारूवं नामधेज्जं करेन्ति, तं जहा-'होउ णं अम्हं इमे दारए पियसेणे नामं नपुंसए'। तए णं से पियसेणे नपुंसए उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठे उक्किट्ठसरीरे भविस्सइ। तए णं से पियसेणे नपुंसए इन्दपुरे नयरे बहवे राईसर° [जाव] °पभिईओ बहूहि य विज्जापयोगेहि य मन्तचुण्णेहि य हियउड्डावणाहि य निण्हवणेहि य पण्हवणेहि य वसीकरणेहि य आभियोगिएहि य अभियोगित्ता उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरिस्सइ॥ तए णं से पियसेणे नपुंसए एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता एक्कवीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। तत्तो सरीसवेसु, सुसुमारे, तहेव [जाव] पुढवि° [०]। से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे भारहे वासे चम्पाए नयरीए महिसत्ताए पच्चायाहिइ। से णं तत्थ अन्नया कयाइ गोट्ठिल्लएहिं जीवियाओ ववरोविए

समाणे तत्थेव चम्पाए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं अन्तिए केवलं बोहिं [०] अणगारे, सोहम्मे कप्पे, जहा पढमे, [जाव] अन्तं करेहिइ ॥ निक्खेवो ॥ २ ॥

३.

। अभग्गसेण ।

[तच्चस्स उक्खेवो ।]

§ 15. तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे होत्था रिद्ध° [०] । तस्स णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे । तत्थ णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था । तत्थ णं पुरिमताले महाबले नामं राया होत्था । तत्थ णं पुरिमतातालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी संठिया । एत्थ णं साला नामं अडवीचोरपल्ली होत्था विसमगिरिकन्दरकोलम्बसंनिविट्ठा वंसीकलङ्कपागारपरिक्खित्ता छिन्नसेलविसमप्पवायफरिहोवगुढा अब्भिन्तरपाणीया सुदुल्लभजलपेरन्ता अणेगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुबहुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था । तत्थ णं सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई परवसइ अहम्मिए [जाव] लोहियपाणी, बहुनयरनिग्गयजसे सूरे दढप्पहारे साहसिए सद्दवेही परिवसइ असिलट्ठिपढममल्ले । से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोरसयाणं आहेवच्चं [जाव] विहरइ ॥

§ 16. तए णं से विजए चोरसेणावई बहूणं चोराण य पारदारयाए य गण्ठिभेयाण य संधिच्छेयाण य खण्डपट्टाण य अन्नेसिं च बहूणं छिन्नभिन्नबाहिराहियाणं कुडङ्गे यावि होत्था। तए णं से विजए चोरसेणावई पुरिमताऽस्स नयरस्स उत्तरपुरत्थिमिल्लं जणवय बहूहिं गामघाएहि य नगरघाएहि य गोग्गहणेहि य बन्दिग्गहणेहि य पन्थकोट्टेहि य खत्तखणणेहि य ओवीलेमाणे विद्धंसेमाणे तज्जेमाणे तालेमाणे नित्थाणे निद्धणे निक्कणे कप्पायं करेमाणे विहरइ। महब्बलस्स रन्नो अभिक्खणं [२] कप्पायं गेण्हइ। तस्स णं विजयस्स चोरसेणावइस्स खन्दसिरी नामं भारिया होत्था अहीण° [०]। तस्स णं विजयचोरसेणावइस्स पुत्ते खन्दसिरीए भारियाए अत्तए अभग्गसेणे नामं दारए होत्था अहीणपुण्णपञ्चिन्दियसरीरे विण्णायपरिणयमेत्ते जोव्वणगमणुप्पत्ते।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पुरिमताले नयरे समोसढे। परिसा निग्गया। राया निग्गओ। धम्मो कहिओ। परिसा राजा य पडिगओ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी गोयमे [जाव] रायमग्गं समोगाढे। तत्थ णं बहवे हत्थी पासइ, बहवे आसे, पुरिसे संनद्धबद्धकवए। तेसिं णं पुरिसाणं मज्झगयं एगं पुरिसे पासइ अवओडय° [जाव] उग्घोसिज्जमाणं। तए णं तं पुरिसं रायपुरिसा पढमंसि चच्चरंसि निसीयावेन्ति। २ अट्ठ चुलप्पियए अग्गओ घाएन्ति। २ कसप्पहारेहिं तालेमाणा तालेमाणा कलुणं कागणिमंसाइं खावेन्ति। २ रुहिरपाणियं च पाएन्ति। तयाणन्तरं च णं दोच्चंसि चच्चरंसि अट्ठ चुल्लमाउयाओ अग्गओ घाएन्ति। एवं तच्चे अट्ठ महापिउए, चउत्थे अट्ठ महामाउयाओ, पञ्चमे

पुत्ते, छट्ठे सुण्हा, सत्तमे जामाउया, अट्ठमे धूयाओ, नवमे नत्तुया, दसमे नत्तुईओ एक्कारसमे नत्तुयावई, बारसमे नत्तुइणीओ, तेरसमे पिउस्सियपइया, चोद्दसमे पिउसियाओ, पन्नरसमे माउसियापइया, सोलसमे माउसियाओ, सत्तरसमे मामियाओ, अट्ठारसमे अवसेसं मित्तनाइनियगसयणसंबन्धिपरियणं अग्गओ घाएन्ति । २ कसप्पहारेहिं तालेमाणा तालेमाणा कलुणं कागणिमंसाइं खावेन्ति । २ रुहिरपाणियं च पाएन्ति ॥

§ 17. तए णं से भगवं गोयमे तं पुरिसं पासेइ । २ इमे एयारूवे अज्झत्थिए समुप्पन्ने [जाव] तहेव निग्गए । एवं वयासी । "एवं खलु, अहं णं भन्ते, तं चेव [जाव] से णं, भन्ते पुरिसे पुव्वभवे के आसी [जाव] विहरइ ? "॥

"एवं खलु, गोयमा, तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे पुरिमताले नामं नयरे होत्था रिद्ध° [°] । तत्थ णं पुरिमताले नयरे उदिओदिए नामं राया होत्था महया [°] । तत्थ णं पुरिमताले निन्नए नामं अण्डयवाणियए होत्था अड्ढे [जाव] अपरिभूए अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं निन्नयस्स बहवे पुरिसा दिन्नभइभत्तवेयणा कल्लाकल्लिं कुद्दालियाओ य पत्थियपिडए य गिण्हन्ति । २ पुरिमतालस्स नयरस्स परिपेरन्तेसु बहवे काइअण्डए घूइअण्डए पारेवइअण्डए टिट्टिभिअण्डए खग्गिअण्डए, मयूरिअण्डए कुक्कडिअण्डए य अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं अण्डाइं गेण्हन्ति । २ पत्थियपिडगाइं भरेन्ति । २ जेणेव निन्नयए अण्डवाणियए तेणामेव उवागच्छन्ति । २ निन्नयस्स अण्डवाणियस्स उवणेन्ति ।

तए णं तस्स निन्नयस्स अण्डवाणियस्स बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे काइअण्डए य [जाव] कुक्कुडिअण्डए य अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं अण्डए तवएसु य कवल्लीसु य कन्दुएसु य भज्जणएसु य इङ्गालेसु य तलेन्ति भज्जेन्ति सोल्लेन्ति । २ रायमग्गे अन्तरावणंसि अण्डयपणिएणं वित्तिं कप्पेमाणा विहरन्ति । अप्पणा वि य णं से निन्नयए अण्डयवाणियए तेहिं बहूहिं काइअण्डएहि य [जाव] कुक्कुडिअण्डएहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [०] आसाएमाणे विसाएमाणे विहरइ । तए णं से निन्नए अण्डवाणियए एयकम्मे [४] सुबहुं पावकम्मं समज्जिणित्ता एगं वाससहस्सं परमाउयं पालइत्ता कालमासे कालं किच्चा तच्चाए पुढवीए उक्कोससत्तसागरोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

§ 18. से णं तओ अणन्तरं उव्वट्टित्ता इहेव सालाडवीए चोरपल्लीए विजयस्स चोरसेणावइस्स खन्दसिरीए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं तीसे खन्दसिरीए भारियाए अन्नया कयाइ तिण्हं मासाणं बहुपडिपुण्णाणं इमे एयारूवे दोहल्ले पाउब्भूए । “ धन्नाओ णं ताओ अम्मयाओ जाओ णं बहूहिं मित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं अन्नाहि य चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया कयबलिकम्मा [जाव] °पायच्छित्ता सव्वालंकारविभूसिया विउलं असणं पाणं खाइमं साइमं सुरं च मज्जं च असाएमाणी विसाएमाणी विहरन्ति । जिमियभुत्तुत्तरागयाओ पुरिसनेवत्थिया संनद्धबद्ध° [जाव] गहियाउहप्पहरणा भरिएहि फलएहिं निक्किट्ठाहिं असीहिं अंसागएहिं धणूहिं समुक्खित्तेहिं सरेहिं समुल्लालियाहि दामाहिं लम्बियाहि य ओसारियाहिं उरुघ-

ण्टाहिं छिप्पतूरेणं वज्जमाणेणं २ महया उक्किट्ठ° [जाव] समुद्दरवभूयं पिव करेमाणीओ सालाडवीए चोरपल्लीए सव्वओ समन्ता ओलोएमाणीओ २ आहिण्डमाणीओ दोहलं विणेन्ति। तं जइ अहं पि जाव दोहलं विणिज्जामि" त्ति कट्टु तंसि दोहलंसि अविणिज्जमाणंसि [जाव] झियाइ। तए से विजए चोरसेणावई खन्दसिरिभारियं ओहय° [जाव] पासइ। २ एवं वयासी। "किं णं तुमं, देवाणुप्पिया, ओहय [जाव] झियासि?"।

तए णं सा खन्दसिरी विजयं एवं वयासी। "एवं खलु, देवाणुप्पिया, मम तिण्हं मासाणं [जाव] झियामि"।

तए णं से विजए चोरसेणावई खन्दसिरीए भारियाए अन्तिए एयमट्ठं सोच्चा निसम्म खन्दसिरिभारियं एवं वयासी। "अहासुहं, देवाणुप्पिय" त्ति एयमट्ठं पडिसुणेइ। तए णं सा खन्दसिरिभारिया विजएणं चोरसेणावइणा अब्भणुन्नाया समाणी हट्ठतुट्ठ° [०] बहूहिं मित्त° [जाव] अन्नाहि य बहूहिं चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया [जाव] विभूसिया विउलं असणं [४] सुरं च [६] आसाएमाणी [४] विहरइ। जिमियभुत्तुत्तरागया पुरिसनेवत्था संनद्धबद्ध° [जाव] आहिण्डमाणी दोहलं विणेइ। तए णं सा खन्दसिरीभारिया संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ। तए णं सा चोरसेणावइणी नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया। तए णं से विजए चोरसेणावई तस्स दारगस्स महया इड्ढीसक्कारसमुदएणं दसरत्तं ठिइवडियं करेइ। तए णं से विजए चोरसेणावई तस्स दारगस्स एक्कारसमे दिवसे विउलं असणं [४] उवक्खडावेइ। २ मित्तनाइ [०] आ-

मन्तेइ। २ [जाव] तस्सेव मित्तनाइ [०] पुरओ एवं वयासी। "जम्हा णं अम्हं इमंसि दारगंसि गब्भगयंसि समाणंसि इमे एयारूवे दोहले पाउब्भूए, तम्हा णं होउ अम्हं दारए अभग्गसेणे नामेणं" ॥

§ 19. तए णं से अभग्गसेणे कुमारे पञ्चधाई [जाव] परिवड्ढइ। तए णं से अभग्गसेणे कुमारे उम्मुक्कबालभावे यावि होत्था। अट्ठ दारियाओ, [जाव] अट्ठओ दाओ [०]। उप्पिं पासाय [०] भुञ्जमाणे विहरइ। तए णं से विजए चोरसेणावई अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से अभग्गसेणे कुमारे पञ्चहिं चोरसएहिं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे विजयस्स चोरसेणावइस्स महया इड्ढीसक्कारसमुदएणं नीहरणं करेइ। २ बहूइं लोइयाइं मयकिच्चाइं करेइ। २ केणइ कालेणं अप्पसोए जाए यावि होत्था। तए णं ते पञ्च चोरसयाइं अन्नया कयाइ अभग्गसेणं कुमारं सालाडवीए चोरपल्लीए महया २ चोरसेणावइत्ताए अभिसिञ्चन्ति। तए णं से अभग्गसेणे कुमारे चोरसेणावई जाए अहम्मिए [जाव] कप्पायं गिण्हइ। तए णं ते जाणवया पुरिसा अभग्गसेणेणं चोरसेणावइणा बहुगामघायावणाहिं ताविया समाणा अन्नमन्नं सद्दावेन्ति। २ एवं वयासी। "एवं खलु, देवाणुप्पिया, अभग्गसेणे चोरसेणावई पुरिमतालस्स नयरस्स उत्तरिल्लं जणवयं बहूहिं गामघाएहिं [जाव] निद्धणं करेमाणे विहरइ। तं सेयं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो एयमट्ठं विन्नवित्तए"। तए णं ते जाणवया पुरिसा एयमट्ठं अन्नमन्नेणं पडिसुणेन्ति। २ महत्थं महग्घं महरिहं रायारिहं पाहुडं गिण्हन्ति। २ जेणेव पुरिमताले नयरे तेणेव उवागये २ जेणेव महाबले

राया तेणेव उवागए २ महाबलस्स रन्नो तं महत्थं [जाव] पाहुडं उवणेन्ति । २ करयल° [०] अञ्जलिं कट्टु महाबलं रायं एवं वयासी । "एवं खलु, सामी, सालाडवीए चोरपल्लीए अभग्गसेणे चोरसेणावई अम्हे बहूहिं गामघाएहि य [जाव] निद्धणे करेमाणे विहरइ । तं इच्छामि णं, सामी, तुज्झं बाहुच्छायापरिग्गहिया निब्भया निरुवसग्गा सुहंसुहेणं परिवसित्तए" त्ति कट्टु पायवडिया पञ्जलिउडा महाबलं रायं एयमट्ठं विन्नवेन्ति । तए णं से महाबले राया तेसिं जणवयाणं पुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म आसुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु दण्डं सद्दावेइ । २ एवं वयासी । "गच्छह णं तुमं, देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, २ अभग्गसेणं चोरसेणावइं जीवग्गाहं गिण्हाहि । २ ममं उवणेहि" । तए णं से दण्डे तह त्ति एयमट्ठं पडिसुणेइ । तए णं से दण्डे बहुहिं पुरिसेहिं संनद्धबद्ध° [जाव] पहरणेहिं सद्धिं संपरिवुडे मग्गइएहिं फलएहिं [जाव] छिप्पतूरेणं वज्जमाणेणं महया° [जाव] उक्किट्ठ° [जाव] करेमाणे पुरिमतालं नयरं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए ॥

तए णं तस्स अभग्गसेणस्स चोरसेणावइस्स चारपुरिसा इमीसे कहाए लद्धट्ठा समाणा जेणेव सालाडवी चोरपल्ली, जेणेव अभग्गसेणे चोरसेणावई, तेणेव उवागच्छन्ति । २ करयल° [जाव] एवं वयासी "एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलेणं रन्ना महाभडचडगरेणं दण्डे आणत्ते 'गच्छह णं तुब्भे, देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, अभग्गसेणं चोरसेणावइं जीवगाहं गेण्हाहि, २

ममं उवणेहि ' । तए णं से दण्डे महया भडचडगरेणं जेणेव सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए " ॥

तए णं से अभग्गसेणे चोरसेणावई तेसिं चारपुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म पञ्च चोरसयाइं सद्दावेइ । २ एवं वयासी, " एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबले [जाव] तेणेव पहारेत्थ गमणाए । तं सेयं खलु, देवाणुप्पिया, अम्हं तं दण्डं सालाडविं चोरपल्लिं असंपत्ते अन्तरा चेव पडिसेहित्तए ' । तए णं ताइं पञ्च चोरसयाइं अभग्गसेणस्स चोरसेणावइस्स "तह"त्ति [जाव] पडिसुणेन्ति॥

तए णं से अभग्गसेणे चोरसेणावई विउलं असणं पाणं खाइमं साइमं उवक्खडावेइ । २ पञ्चहिं चोरसएहिं सद्धिं ण्हाए [जाव] °पायच्छित्ते भोयणमण्डवंसि तं विउलं असणं [४] सुरं च [६] आसाएमाणे [४] विहरइ । जिमियभुत्तुत्तरागए वि य णं समाणे आयन्ते चोक्खे परमसुइभूए पञ्चहिं चोरसएहिं सद्धिं अल्लं चम्मं दुरुहइ । २ संनद्धबद्ध° [जाव] °पहरणेहिं मग्गइएहिं [जाव] °रवेणं पुव्वावरण्हकालसमयंसि सालाडवीओ चोरपल्लीओ निग्गच्छइ [३] । विसमदुग्गगहणं ठिए गहियभत्तपाणे तं दण्डं पडिवालेमाणे चिट्ठइ ॥

तए णं से दण्डे जेणेव अभग्गसेणे चोरसेणावई तेणेव उवागच्छइ । २ अभग्गसेणेणं चोरसेणावइणा सद्धिं संपलग्गे यावि होत्था । तए णं से अभग्गसेणे चोरसेणावई तं दण्डं खिप्पामेव हयमहिय° [जाव] पडिसेहिए ॥

तए णं से दण्डे अभग्गसेणेणं चोरसेणावइणा हय° [जाव] पडिसेहिए समाणे अथामे अबले अवीरिए अपुरिसक्कारपरक्कमे अधारणिज्जमिति कट्टु जेणेव पुरिमताले नयरे

जेणेव महाबले राया, तेणेव उवागच्छइ। २ करयल° [०] एवं वयासी, " एवं खलु, सामी, अभग्गसेणे चोरसेणावई विसमदुग्गगहणं ठिए गहियभत्तपाणीए। नो खलु से सक्का केणइ सुबहुएणावि आसबलेण वा हत्थिबलेण वा रहबलेण वा चाउरङ्गिणिं पि [०] उरंउरेण गिण्हित्तए "। ताहे सामेण य भेएण य उवप्पयाणेण य विस्सम्भमाणे उवयए यावि होत्था। जे वि से अब्भिन्तरगा सीसगभमा, मित्तनाइनियगसयणसंबन्धिपरियणं च विउलधणकणगरयणसन्तसारसावएज्जेणं भिन्दइ, अभग्गसेणस्स य चोरसेणावइस्स अभिक्खणं २ महत्थाइं महग्घाइं महरिहाइं पाहुडाइं पेसेइ, २ अभग्गसेणं चोरसेणावइं वीसम्भमाणेइ ॥

§ 20. तए णं से महाबले राया अन्नया कयाइ पुरिमताले नयरे एगं महं महइमहालियं कूडागारसालं करेइ अणेगक्खम्भसयसंनिविट्ठं पासाईयं दरिसणिज्जं। तए णं से महाबले राया अन्नया कयाइ पुरिमताले नयरे उस्सुक्कं [जाव] दसरत्तं पमोयं घोसावेइ। २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी। " गच्छह णं तुब्भे, देवाणुप्पिया, सालाडवीए चोरपल्लीए। तत्थ णं तुब्भे अभग्गसेणं चोरसेणावइं करयल° [जाव] एवं वयासी, " एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो उस्सुक्के [जाव] दसरत्ते पमोए उग्घोसिए। तं किं णं देवाणुप्पिया, विउलं असणं [४] पुप्फवत्थमल्लालंकारं ते इहं हव्वमाणिज्जउ उदाहु सयमेव गच्छित्था ? " ॥

तए णं ते कोडुम्बियपुरिसा महाबलस्स रन्नो करयल° [जाव] पडिसुणेन्ति। २ पुरिमतालाओ नयराओ पडिनिक्ख-

मन्ति। २ नाइविकिट्ठेहिं अद्धाणेहिं सुहेहिं वसहीपायरासेहिं जेणेव सालाडवी चोरपल्ली तेणेव उवागच्छन्ति। २ अभग्ग-सेणं चोरसेणावइं करयल° [जाव] एवं वयासी। "एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो उस्सुक्के [जाव] उदाहु सयमेव गच्छित्था?"। तए णं से अभग्गसेणे चोरसेणावई ते कोडुम्बियपुरिसे एवं वयासी। "अहं णं, देवाणुप्पिया, पुरिमतालनयरं सयमेव गच्छामि"। ते कोडु-म्बियपुरिसे सक्कारेइ [०] पडिविसज्जेइ॥

तए णं से अभग्गसेणे चोरसेणावई बहूहिं मित्त° [जाव] °परिवुडे ण्हाए [जाव] °पायच्छित्ते सव्वालंकारविभू-सिए सालाडवीओ चोरपल्लीओ पडिनिक्खमइ। २ जेणेव पुरिमताले नयरे, जेणेव महाबले राया, तेणेव उवागच्छइ, २ करयल° [०] महाबलं रायं जएणं विजएणं वद्धावेइ। २ महत्थं [जाव] पाहुडं उवणेइ। तए णं से महाबले राया अभग्गसेणस्स चोरसेणावइस्स तं महत्थं [जाव] पडिच्छइ, अभग्गसेणं चोरसेणावइं सक्कारेइ, संमाणेइ, पडिविसज्जेइ, कूडागारसालं च से आवसहं दलयइ। तए णं से अभग्ग-सेणे चोरसेणावई महाबलेणं रन्ना विसज्जिए समाणे जेणेव कूडागारसाला तेणेव उवागच्छइ॥

तए णं से महाबले राया कोडुम्बियपुरिसे सद्दावेइ। २ एवं वयासी, "गच्छह णं तुब्भे, देवाणुप्पिया, विउलं असणं पाणं खाइमं साइमं उवक्खडावेह। २ तं विउलं असणं[४] सुरं च [६] सुबहुं पुप्फवत्थगन्धमल्लालंकारं च अभग्गसेणस्स चोरसेणावइस्स कूडागारसालं उवणेह"। तए णं ते कोडु-म्बियपुरिसा करयल° [जाव] उवणेन्ति। तए णं से अभग्गसेणे

चोरसेणावई बहूहिं मित्तनाइ° [०] सद्धिं संपरिवुडे ण्हाए [जाव] सव्वालंकारविभूसिए तं विउलं असणं [४] सुरं च [६] आसाएमाणे पमत्ते विहरइ ॥

तए णं से महाबले राया कोडुम्बियपुरिसे सद्दावेइ । २ एवं वयासी, "गच्छह णं तुम्हे, देवाणुप्पिया, पुरिमतालस्स नयरस्स दुवाराइं पिहेह, अभग्गसेणं चोरसेणावइं जीवगाहं गिण्हह, २ ममं उवणेह"। तए णं ते कोडुम्बियपुरिसा करयल° [जाव] पडिसुणेन्ति । २ पुरिमतालस्स नयरस्स दुवाराइं पिहेन्ति । अभग्गसेणं चोरसेणावइं जीवगाहं गिण्हन्ति । २ महाबलस्स रन्नो उवणेन्ति । तए णं से महाबले राया अभग्गसेणं चोरसेणावइं एएणं विहाणेण वज्झं आणवेइ । "एवं खलु, गोयमा, अभग्गसेणे चोरसेणावई पुरापोराणाणं [जाव] विहरइ" ॥

"अभग्गसेणे णं, भन्ते, चोरसेणावई कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" ॥

"गोयमा, अभग्गसेणे चोरसेणावई सत्ततीसं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोस° [०] नेरइएसु उववज्जिहिइ । से णं तओ अणन्तरं उव्वट्टित्ता [०] एवं संसारो जहा पढमे [जाव] पुढवीए । तओ उवट्टित्ता वाणारसीए नयरीए सूयरत्ताए पच्चायाहिइ । से णं तत्थ सुयरिएहिं जीवियाओ ववरोविए समाणे तत्थेव वाणारसीए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे [०] एवं जहा पढमे [जाव] अन्तं काहिइ ॥

४.

। सगडे ।

§ 21. " जइ णं, भन्ते " । चउत्थस्स उक्खेवो ।

" एवं खलु, जम्बू—

तेणं कालेणं तेणं समएणं साहंजणी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा । तीसे णं साहंजणीए बहिया उत्तर-पुरत्थिमे दिसीभाए देवरमणे नामं उज्जाणे होत्था । तत्थ णं अमोहस्स जक्खस्स जक्खाययणे होत्था पोराणे[०] । तत्थ णं साहंजणीए नयरीए महचन्दे नामं राया होत्था महया° [०] । तस्स णं महचन्दस्स रन्नो सुसेणे नामं अमच्चे होत्था सामभेयदण्ड°[०]°निग्गहकुसले । तत्थ णं साहंजणीए नयरीए सुदरिसणा नामं गणिया होत्था [वण्णओ] ॥

तत्थ णं साहंजणीए नयरीए सुभद्दे नामं सत्थवाहे परिवसइ अड्ढे [०] । तस्स णं सुभद्दस्स सत्थवाहस्स भद्दा नामं भारिया होत्था अहीण° [०] । तस्स णं सुभद्दसत्थवाहस्स पुत्ते भद्दाए भारियाए अत्तए सगडे नामं दारए होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [०] । समोसरणं । परिसा । राया य निग्गए । धम्मो कहिओ । परिसा पडिगया ॥

तेणं कालेणं तेणं समएणं समणस्स भगवओ महा-वीरस्स जेट्ठे अन्तेवासी [जाव] रायमग्गमोगाढे । तत्थ णं हत्थी आसे पुरिसे [०] । तेसिं च णं पुरिसाणं मज्झगए पासइ एगं सइत्थीयं पुरिसं अवओडयबन्धणं उक्खित्त°[जाव]

घोसिज्जमाणं[०]। चिन्ता तहेव। [जाव] भगवं वागरेइ— " एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे छगलपुरे नामं नयरे होत्था। तत्थ सीहगिरी नामं राया होत्था महया° [०]। तत्थ णं छगलपुरे नयरे छणिए नामं छागलिए परिवसइ अड्ढे [०] अहम्मिए [जाव] दुप्पडियाणनन्दे। तस्स णं छणियस्स छागलियस्स बहवे अयाण य एलयाण य रोज्झाण य वसभाण य ससयाण य सूयराण य पसयाण य सिंघाण य हरिणाण य मयूराण य महिसाण य सयबद्धाण य सहस्सबद्धाण य जूहाणि वाडगंसि संनिरुद्धाइं चिट्ठन्ति। अन्ने य तत्थ बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे अए य [जाव] महिसे य सारक्खेमाणा संगोवेमाणे चिट्ठन्ति। अन्ने य से बहवे अयाण य [जाव] निरुद्धा चिट्ठन्ति। अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे सयए य सहस्से य जीवियाओ ववरोवेन्ति।२ मंसाइं कप्पणिकप्पियाइं करेन्ति, २ छणियस्स छागलियस्स उवणेन्ति। अन्ने य से बहवे पुरिसा ताइं बहुयाइं अयमंसाइं [जाव] महिसमंसाइं तवएसु य कवल्लीसु य कन्दुएसु य भज्जणेसु य इङ्गालेसु य तलेन्ति य भज्जेन्ति य सोल्लेन्ति य। २ तओ रायमग्गंसि वित्तिं कप्पेमाणा विहरन्ति। अप्पणा वि य णं से छणिए छागलिए तेहिं बहुविहेहिं अयमंसेहिं [जाव] महिसमंसेहिं सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [६] आसाएमाणे विहरइ।

तए णं से छणिए छागलिए एयकम्मे [०] सुबहुं पावकम्मं कलिकलुसं समज्जिणित्ता सत्त वाससयाइं परमाउयं

पालइत्ता कालमासे कालं किच्चा चोत्थीए पुढवीए उक्कोसेणं दससागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

§ 22. तए णं तस्स सुभद्दसत्थवाहस्स भद्दा भारिया जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं से छणिए छागलिए चोत्थीए पुढवीए अणन्तरं उव्वट्टित्ता इहेव साहजणीए सुभद्दस्स सत्थवाहस्स भद्दाए भारियाए कुच्छिसि पुत्तत्ताए उववन्ने । तए णं सा भद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया । तए णं तं दारगं अम्मपियरो जायमेत्तं चेव सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति, अणुपुव्वेणं सारक्खेन्ति संगोवेन्ति संवड्ढेन्ति, जहा उज्झियए [जाव] "जम्हा णं अम्हं इमे दारए जायमेत्ते चेव सगडस्स हेट्ठा ठाविए, तम्हा णं होउ णं अम्हं एस दारए सगडे नामेणं" सेसं जहा उज्झियए । सुभद्दे लवणसमुद्दे कालगए, माया वि कालगया । से वि सयाओ गिहाओ निच्छूढे । तए णं से सगडे दारए सयाओ गिहाओ निच्छूढे समाणे सिंघाडय° [°] तहेव [जाव] सुदरिसणाए गणियाए सद्धिं संपलग्गे यावि होत्था ॥

तए णं से सुसेणे अमच्चे तं सगडं दारगं अन्नया कयाइ सुदरिसणाए गणियाए गिहाओ निच्छुभावेइ । २ सुदरिसणियं गणियं अब्भिन्तरियं ठावेइ । २ सुदरिसणाए गणियाए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

तए णं से सगडे दारए सुदरिसणाए गिहाओ निच्छूढे समाणे अन्नत्थ कत्थ वि सुइं वा [°] अलभमाणे अन्नया

कयाइ रहसियं सुदरिसणागेहं अणुप्पविसइ २। सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

इमं च णं सुसेणे अमच्चे ण्हाए [जाव] °विभूसिए मणुस्सवग्गुराए जेणेव सुदरिसणाए गणियाए गेहे तेणेव उवागच्छइ। २ सगडं दारयं सुदरिसणाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ। २ आसुरुत्ते [जाव] मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु सगडं दारयं पुरिसेहिं गिण्हावेइ। २ अट्ठि °[जाव]° महियं करेइ। २ अवओडयबन्धणं करेइ। २ जेणेव महचन्दे राया तेणेव उवागच्छइ। २ करयल° [जाव] एवं वयासी। "एवं खलु सामी, सगडे दारए ममं अन्तेउरंसि अवरद्धे"। तए णं से महचन्दे राया सुसेणं अमच्चं एवं वयासी। "तुमं चेव णं, देवाणुप्पिया, सगडस्स दारगस्स दण्डं वत्तेहि" ॥

तए णं से सुसेणे अमच्चे महचन्देणं रन्ना अब्भणुन्नाए समाणे सगडं दारयं सुदरिसणं च गणियं एएणं विहाणेणं वज्झं आणवेइ। तं एवं खलु, गोयमा, सगडे दारए पुरा-पोराणाणं[०] पच्चणुभवमाणे विहरइ"।

§ 23. "सगडे णं, भन्ते, दारए कालगए कहिं गच्छिहिइ, कहिं उववज्जिहिइ?"।

"सगडे णं दारए, गोयमा, सत्तावन्नं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे एगं महं अयोमयं तत्तं समजोइभूयं इत्थिपडिमं अवयासाविए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता रायगिहे नयरे मातङ्गकुलंसि जुगलत्ताए पच्चायाहिइ। तए णं तस्स दारगस्स अम्मापियरो

निव्वत्तबारसगस्स इमं एयारूवं गोण्णं नामधेज्जं करिस्सन्ति । ‘तं होउ णं दारए सगडे नामेणं, होउ णं दारिया सुदरिसणा नामेणं ”।

तए णं से सगडे दारए उम्मुक्कबालभावे जोव्वण°[०] भविस्सइ । तए णं सा सुदरिसणा वि दारिया उम्मुक्कबालभावा जोव्वणगमणुप्पत्ता रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा यावि भविस्सइ । तए णं से सगडे दारए सुदरिसणाए रूवेण य जोव्वणेण य लावण्णेण य मुच्छिए सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरिस्सइ । तए णं से सगडे दारए अन्नया सयमेव कुडग्गाहित्तं उवसंपज्जित्ताणं विहरिस्सइ । तए णं से सगडे दारए कुडग्गाहे भविस्सइ अहम्मिए [जाव] दुप्पडियाणन्दे । एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने । संसारो तहेव [जाव] पुढवीए । से णं तओ अणन्तरं उव्वट्टित्ता वाणारसीए नयरीए मच्छत्ताए उववज्जिहिइ । से णं तत्थ मच्छबन्धिएहिं वहिए तत्थेव वाणारसीए नयरीए सट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । बोहिं । बुद्धे [०] पव्वइए [०] सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ॥

५.

। बहस्सइदत्ते ।

§ 24. “ जइ णं भन्ते [०] ” । पञ्चमस्स उक्खेवो ।

“ एवं खलु, जम्बू–

तेणं कालेणं तेणं समएणं कोसम्बी नामं नयरी होत्था

रिद्धत्थिमिय°[०] । बाहिं चन्दोयरणे उज्जाणे । सेयभद्दे जक्खे ।

तत्थ णं कोसम्बीए नयरीए सयाणीए नामं राया होत्था महया° [०] । मियावई देवी । तस्स णं सयाणीयस्स पुत्ते मियादेवीए अत्तए उदायणे नामं कुमारे होत्था अहीण [०] जुवराया । तस्स णं उदायणस्स कुमारस्स पउमावई नामं देवी होत्था ॥

तस्स णं सयाणीयस्स सोमदत्ते नामं पुरोहिए होत्था रिउव्वेय° [०] । तस्स णं सोमदत्तस्स पुरोहियस्स वसुदत्ता नामं भारिया होत्था । तस्स णं सोमदत्तस्स पुत्ते वसुदत्ताए अत्तए बहस्सइदत्ते नामं दारए होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [०] । समोसरणं । तेणं कालेणं तेणं समएणं भगवं गोयमे तहेव [जाव] रायमग्गमोगाढे तहेव पासइ हत्थी, आसे, पुरिसमज्झे पुरिसं । चिन्ता । तहेव पुच्छइ पुव्वभवं । भगवं वागरेइ । "एवं खलु, गोयमा–

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सव्वओभद्दे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे । तत्थ णं सव्वओभद्दे नयरे जियसत्तु राया । तस्स णं जियसत्तुस्स रन्नो महेसरदत्ते नामं पुरोहिए होत्था रिउव्वेय° [जाव]°आथव्वणकुसले यावि होत्था ॥

तए णं से महेसरदत्ते पुरोहिए जियसत्तुस्स रन्नो रज्जबलविवद्धणअट्ठयाए कल्लाकल्लिं एगमेगं माहणदारयं एगमेगं खत्तियदारयं एगमेगं वइस्सदारयं एगमेगं सुद्ददारयं गिण्हावेइ । २ तेसिं जीवन्तयाणं चेव हियउण्डए गिण्हावेइ । २

जियसत्तुस्स रन्नो सन्तिहोमं करेइ। तए णं से महेसरदत्ते पुरोहिए अट्ठमीचोद्दसीसु दुवे माहणखत्तियवइस्ससुद्दे, चउण्हं मासाणं चत्तारि २, छण्हं मासाणं अट्ठ २, संवच्छरस्स सोलस २। जाहे जाहे वि य णं जियसत्तु राया परबलेणं अभिभुञ्जइ, ताहे ताहे वि य णं से महेसरदत्ते पुरोहिए अट्ठसयं माहणदारगाणं अट्ठसयं खत्तियदारगाणं अट्ठसयं वइस्सदारगाणं अट्ठसयं सुद्ददारगाणं पुरिसे गिण्हावेइ। २ तेसिं जीवन्ताणं चेव हिययउण्डी गिण्हावेइ। २ जियसतुस्स रन्नो सन्तिहोमं करेइ। तए णं से परबले खिप्पामेव विद्धंसिज्जइ वा पडिसेहिज्जइ वा॥

§ 25. तए णं से महेसरदत्ते पुरोहिए एयकम्मे[०]सुबहुं पावकम्मं समज्जिणित्ता तीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा पञ्चमीए पुढवीए उक्कोसेणं सत्तरससागरोवमट्ठिइए नरगे उववन्ने॥

से णं तओ अणन्तरं उव्वट्टित्ता इहेव कोसम्बीए नयरीए सोमदत्तस्स पुरोहियस्स वसुदत्ताए भारियाए पुत्तत्ताए उववन्ने। तए णं तस्स दारगस्स अम्मापियरो निव्वत्तबारसाहस्स इयं एयारूवं नामधेज्जं करेन्ति। "जम्हा णं अम्हं इमे दारए सोमदत्तस्स पुरोहियस्स पुत्ते वसुदत्ताए अत्तए, तम्हा णं होउ अम्हं दारए बहस्सइदत्ते नामेणं"। तए णं से बहस्सइदत्ते दारए पञ्चधाईपरिग्गहिए [जाव] परिवड्ढइ। तए णं से बहस्सइदत्ते उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते होत्था। से णं उदायणस्स कुमारस्स पियबालवयस्सए यावि होत्था सहजायए सहवड्ढियए सह पंसुकीलियए॥

तए णं से सयाणीए राया अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से उदायणकुमारे बहूहिं राईसर° [जाव] °सत्थवाहप्पभिईहिं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे कन्दमाणे विलवमाणे सयाणीयस्स रन्नो महया इड्ढीसक्कारसमुदएणं नीहरणं करेइ। २ बहूइं लोइयाइं मयकिच्चाइं करेइ। तए णं ते बहवे राईसर° [जाव] °सत्थवाह [०] उदायणं कुमारं महया रायाभिसेएणं अभिसिञ्चन्ति। तए णं से उदायणे कुमारे राया जाए महया [०]।

तए णं से बहस्सइदत्ते दारए उदायणस्स रन्नो पुरोहियकम्मं करेमाणे सव्वट्ठाणेसु सव्वभूमियासु अन्तेउरे य दिन्नवियारे जाए यावि होत्था। तए णं से बहस्सइदत्ते पुरोहिए उदायणस्स रन्नो अन्तेउरंसि वेलासु य अवेलासु य काले य अकाले य राओ य विआले य पविसमाणे अन्नया कयाइ पउमावईए देवीए सद्धिं संपलग्गे यावि होत्था। पउमावईए देवीए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ॥

इमं च णं उदायणे राया ण्हाए [जाव] °विभूसिए जेणेव पउमावई देवी तेणेव उवागच्छइ। २ बहस्सइदत्तं पुरोहियं पउमावईदेवीए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ। २ आसुरुत्ते [०] तिवलियं भिउडिं निडाले साहट्टु बहस्सइदत्तं पुरोहियं पुरिसेहिं गिण्हावेइ [जाव] एएणं विहाणेणं वज्झं आणाविए। एवं खलु गोयमा बहस्सइदत्ते पुरोहिए पुरापोराणाणं [जाव] विहरइ"॥

"बहस्सइदत्ते णं, भन्ते, दारए इओ कालगए समाणे कहिं गच्छिहिइ कहिं उववज्जिहिइ?"॥

"गोयमा, बहस्सइदत्ते णं दारए पुरोहिए चोसट्ठिं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे

सूलियभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०] संसारो तहेव [०] पुढवी । तओ हत्थिणाउरे नयरे मिगत्ताए पच्चायाइस्सइ । से णं तत्थ वाउरिएहिं वहिए समाणे तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि पुत्तत्ताए [०] । बोहिं । सोहम्मे कप्पे । *महाविदेहे वासे सिज्झिहिइ ॥ निक्खेवो ॥*

६.

। नन्दिवद्धणे ।

§ 26. " जइ णं, भन्ते, [०]" छट्ठस्स उक्खेवो ।

" एवं खलु, जम्बू-

तेणं कालेणं तेणं समएणं महुरा नामं नयरी होत्था । भण्डीरे उज्जाणे । सुदंसणे जक्खे । सिरिदामे राया । बन्धुसिरी भारिया । पुत्ते नन्दिवद्धणे कुमारे अहीण° [०] जुवराया ।

तस्स सिरिदामस्स सुबन्धु नामं अमच्चे होत्था साम-दण्ड° [०] । तस्स णं सुबन्धुस्स अमच्चस्स बहुमित्तपुत्ते नामं दारए होत्था अहीण° [०] । तस्स णं सिरिदामस्स रन्नो चित्ते नामं अलंकारिए होत्था । सिरिदामस्स रन्नो चित्तं बहुविहं अलंकारियकम्मं करेमाणे सव्वट्ठाणेसु य सव्वभूमियासु य *अन्तेउरे य दिन्नवियारे यावि होत्था ॥*

तेणं कालेणं तेणं समएणं सामी समोसढे । परिसा निग्गया । राया निग्गओ [जाव] परिसा पडिगया ॥

तेणं कालेणं तेणं समएणं समणस्स जेट्ठे [जाव] राय-मग्गमोगाढे । तहेव हत्थी आसे पुरिसं[०] । तेसिं च णं

पुरिसाणं मज्झगयं एगं पुरिसं पासइ [जाव] नरनारीसंपरिवुडं । तए णं तं पुरिसं रायपुरिसा चच्चरंसि तत्तंसि अयोमयंसि समजोइभूयसीहासणंसि निवेसावेन्ति । तयाणन्तरं च णं पुरिसाणं मज्झगयं बहुविहं अयकलसेहिं तत्तेहिं समजोइभूएहिं अप्पेगइया तम्बभरिएहिं, अप्पेगइया तउयभरिएहिं, अप्पेगइया, सीसगभरिएहिं, अप्पेगइया कलकलभरिएहिं, अप्पेगइया खारतेल्लभरिएहिं महया २ रायाभिसेएणं अभिसिञ्चावेन्ति । तयाणन्तरं च णं तत्तं अयोमयं समजोइभूयं अयोमयसंडासएणं गहाय हारं पिणद्धन्ति । तयाणन्तरं च णं अड्ढहारं [जाव] पट्टं मउडं । चिन्ता तहेव [जाव] वागरेइ, " एवं खलु, गोयमा--

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सीहपुरे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं सीहपुरे नयरे सीहरहे नामं राया होत्था । तस्स णं सीहरहस्स रन्नो दुज्जोहणे नामं चारगपालए होत्था अहम्मिए [जाव] दुप्पडियाणन्दे ।

तस्स णं दुज्जोहणस्स चारगपालगस्स इमेयारूवे चारगभण्डे होत्था । बहवे अयकुण्डीओ अप्पेगइयाओ तम्बभरियाओ, अप्पेगइयाओ तउयभरियाओ, अप्पेगइयाओ सीसगभरियाओ, अप्पेगइयाओ कलकलभरियाओ, अप्पेगइयाओ खारतेल्लभरियाओ, अगणिकायंसि अद्दहिया चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे उट्टियाओ अप्पेगइयाओ आसमुत्तभरियाओ, अप्पेगइयाओ हत्थिमुत्तभरियाओ, अप्पेगइयाओ गोमुत्तभरियाओ, अप्पेगइयाओ महिसमुत्तभरियाओ, अप्पेगइयाओ उट्टमुत्तभरियाओ, अप्पेगइयाओ

अयमुत्तभरियाओ, अप्पेगइयाओ पलमुत्तभरियाओ बहुपडिपुण्णाओ चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे हत्थण्डुयाण य पायण्डुयाण य हडीण य नियलाण य संकलाण य पुञ्जा निगरा य संनिक्खित्ता चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे वेणुलयाण य वेत्तलयाण य चिञ्चालयाण य छियाण य कसाण य वायरासीण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे सिलाण य लउडाण य मोग्गराण य कणङ्गराण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालस्स बहवे तन्ताण य वरत्ताण य वागुरयाण य वालयसुत्तरज्जूण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे असिपत्ताण करपत्ताण य खुरपत्ताण य कलम्बचीरपत्ताण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे लोहखीलाण य कडगसक्कराण य चम्मपट्टाण य अल्लपल्लाण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे सूईण य डम्भणाण य कोट्टिल्लाण य पुञ्जा निगरा चिट्ठन्ति । तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे पच्छाण य पिप्पलाण य कुहाडाण य नहच्छेयणाण य दब्भतिणाण य पुञ्जा निगरा चिट्ठन्ति ॥

तए णं से दुज्जोहणे चारगपालए सीहरहस्स रन्नो बहवे चोरे य पारदारिए य गण्ठिभेए य रायावयारी य अणहारए य बालघायए य विस्सम्भघायए य जूयगरे य खण्डपट्टे य पुरिसेहिं गिण्हावेइ । २ उत्ताणए पाडेइ । २ लोहदण्डेणं मुहं विहाडेइ । २ अप्पेगइए तत्ततम्बं पज्जेइ, अप्पेगइए तउयं पज्जेइ, अप्पेगइए सीसगं पज्जेइ, अप्पेगइए कलकलं पज्जेइ,

अप्पेगइए खारतेल्लं पज्जेइ, अप्पेगइयाणं तेणं चेव अभिसे· यगं करेइ । अप्पेगइए उत्ताणए पाडेइ, २ आसमुत्तं पज्जेइ, अप्पेगइए हत्थिमुत्तं पज्जेइ, [जाव] एलमुत्तं पज्जेइ । अप्पेगइए हेट्ठामुहे पाडेइ छडछडस्स वम्मावेइ, २ अप्पेगइए तेणं चेव ओवीलं दलयइ । अप्पेगइए हत्थण्डुयाइं वन्धावेइ, अप्पेगइए पायण्डुए बन्धावेइ, अप्पेगइए हडिबन्धणं करेइ, अप्पेगइए नियडबन्धणं करेइ, अप्पेगइए संकोडियमोडिययं करेइ, अप्पेगइए संकलबन्धणं करेइ, अप्पेगइए हत्थच्छिन्नए करेइ, [जाव] सत्थोवाडियं करेइ, अप्पेगइए वेणुलयाहि य [जाव] वायरासीहि य हणावेइ । अप्पेगइए उत्ताणए कारवेइ । २ उरे सिलं दलावेइ, तओ लउडं छुहावेइ । २ पुरिसेहिं उक्कम्पावेइ, अप्पेगइए तन्तीहि य [जाव] सुत्तरज्जूहि य हत्थेसु पाएसु य बन्धावेइ, अगडंसि ओचूलयालगं पज्जेइ । अप्पेगइए असिपत्तेहि य [जाव] कलम्बचीरपत्तेहि य पच्छावेइ । २ खारतेल्लेणं अब्भिङ्गावेइ । अप्पेगइए निलाडेसु य अवटूसु य कोप्परेसु य जाणुसु य खलुएसु य लोहकीलए य कडसक्कराओ य दवावेइ, अलिए भञ्जावेइ । अप्पेगइए सुईओ य डम्भणाणि य हत्थङ्गुलियासु य पायङ्गुलियासु य कोट्टिल्लएहिं आउडावेइ, २ भूमिं कण्डूयावेइ । अप्पेगइए सत्थेहि य [जाव] नहच्छेयणेहि य अङ्गं पच्छावेइ, दब्भेहि य कुसेहि य ओल्लबद्धेहि य वेढावेइ, २ आयवंसि दलयइ, २ सुक्के समाणे चडचडस्स उप्पाडेइ ॥

तए णं से दुज्जोहणे चारगपालए एयकम्मे सुबहुं पाव कम्मं समज्जिणित्ता एगतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीससागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने ॥

§ 27. से णं तओ अणन्तरं उव्वट्टित्ता इहेव महुराए

नयरीए सिरिदामस्स रन्नो बन्धुसिरीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं बन्धुसिरी नवण्हं मासाणं बहुपडिपुण्णाण [जाव] दारगं पयाया । तए णं तस्स दारगस्स अम्मापियरो निव्वत्त बारसाहे इमं एयारूवं नामधेज्जं करेन्ति, 'होउ णं अम्हं दारगे नन्दिसेणे नामेणं' । तए णं से नन्दिसेणे कुमारे पञ्चधाइपरिवुडे [जाव] परिवड्ढइ । तए णं से नन्दिसेणे कुमारे उम्मुक्कबालभावे [जाव] विहरइ, जोव्वणगमणुप्पत्ते [०] जुवराया जाए यावि होत्था । तए णं से नन्दिसेणे कुमारे रज्जे य [जाव] अन्तेउरे य मुच्छिए इच्छइ सिरिदामं रायं जीवियाओ ववरोवित्तए, सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए । तए णं से नन्दिसेणे कुमारे सिरिदामस्स रन्नो बहूणि अन्तराणि य छिद्दाणि य विवराणि य पडिजागरमाणे विहरइ ॥

तए णं से नन्दिसेणे कुमारे सिरिदामस्स रन्नो अन्तरं अलभमाणे अन्नया कयाइ चित्तं अलंकारियं सद्दावेइ । २ एवं वयासी । "तुम्हे णं, देवाणुप्पिया, सिरिदामस्स रन्नो सव्वट्ठाणेसु य सव्वभूमीसु य अन्तेउरे य दिन्नवियारे सिरिदामस्स रन्नो अभिक्खणं २ अलंकारियं कम्मं करेमाणे विहरसि । तं णं तुमं, देवाणुप्पिया सिरिदामस्स रन्नो अलंकारियं कम्मं करेमाणे गीवाए खुरं निवेसेहि । तो णं अहं तुम्हं अद्धरज्जयं करिस्सामि । तुमं अम्हेहिं सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरिस्ससि" । तए णं से चित्ते अलंकारिए नन्दिसेणस्स कुमारस्स एयमट्ठं पडिसुणेइ ॥

तए णं तस्स चित्तस्स अलंकारियस्स इमेयारूवे [जाव] समुप्पज्जित्था, "जइ णं मम सिरिदामे राया एयमट्ठं आगमेइ, तए णं मम न नज्जइ केणइ असुभेणं कुमरणेणं मारि-

स्सइ" त्ति कट्टु भीए जेणेव सिरिदामे राया तेणेव उवागच्छइ । २ सिरिदामं रायं रहस्सियगं करयल°[०] एवं वयासी, "एवं खलु सामी, नन्दिसेणे कुमारे रज्जे य [जाव] मुच्छिए इच्छइ तुब्भे जीवियाओ ववरोवित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए" । तए णं से सिरिदामे राया चित्तस्स अलंकारियस्स एयमट्ठं सोच्चा निसम्म आसुरुत्ते [जाव] साहट्टु नन्दिसेणं कुमारं पुरिसेहिं गिण्हावेइ ।२ एएणं विहाणेणं वज्झं आणवेइ । "तं एवं खलु, गोयमा, नन्दिसेणे [जाव] विहरइ" ॥

"नन्दिसेणे कुमारे इओ चुए कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" ॥

"गोयमा, नन्दिसेणे कुमारे सट्ठिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [०], संसारो तहेव । तओ हत्थिणाउरे नयरे मच्छत्ताए उववज्जिहिइ । से णं तत्थ मच्छिएहिं वहिए समाणे तत्थेव सेट्ठिकुले [०]। बोहिं [०]। सोहम्मे कप्पे [०]। महाविदेहे वासे सिज्झिहिइ, बुज्झिहिइ, मुच्चिहिइ, परिनिव्वाहिइ, सव्वदुक्खाणं अन्तं करेहिइ ॥

॥ निक्खेवो ॥

७.

। उम्बरदत्ते ।

[सत्तमस्स उक्खेवो ॥]

§ 28. तेणं कालेणं तेणं समएणं पाडलसण्डे नयरे । वणसण्डे नामं उज्जाणे । उम्बरदत्ते जक्खे । तत्थ णं पाडलसण्डे नयरे सिद्धत्थे राया । तत्थ णं पाडलसण्डे नयरे

सागरदत्ते सत्थवाहे होत्था अड्ढे [०]। गङ्गदत्ता भारिया। तस्स सागरदत्तस्स पुत्ते गङ्गदत्ताए भारियाए अत्तए उम्बरदत्ते नामं दारए होत्था अहीण° [जाव] °पश्चिन्दियसरीरे॥

तेणं कालेणं तेण समएणं समणे भगवं [०] समोसरणं, [जाव] परिसा पडिगया॥

तेणं कालेणं तेणं समएणं भगवं गोयमे, तहेव जेणेव पाडलसण्डे नयरे तेणेव उवागच्छइ। २ पाडलसण्डं नयरं पुरत्थिमिल्लेणं दुवारेणं अणुप्पविसइ। २ तत्थ णं पासइ एगं पुरिसं कच्छुल्लं कोढियं दोउयरियं भगंदरियं अरिसिल्लं कासिल्लं सासिल्लं सोगिल्लं सुयमुहसुयहत्थं सडियपायङ्गुलियं सडियकण्णनासियं रसियाए य पूइएण य थिविथिवियवणमुहकिमिउत्तयन्तपगलन्तपूयरुहिरं लालापगलन्तकण्णनासं अभिक्खणं २ पूयकवले य रुहिरकवले य किमियकवले य वममाणं कट्ठाइं कलुणाइं विसराइं कूयमाणं मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गं फुट्टहडाहडसीसं दण्डिखण्डवसणं खण्डमल्लगखण्डघडहत्थगयं गेहे २ देहंबलियाए वित्तिं कप्पेमाणं पासइ। तया भगवं गोयमे उच्चनीय° [जाव] अडइ। २ अहापज्जत्तं [०] गेण्हइ, पाडलसण्डाओ पडिनिक्खमइ। २ जेणेव समणे भगवं [०] भत्तपाणं पडिदंसेइ समणेणं अब्भणुन्नाए समाणे [जाव] बिलमिव पन्नगभूएणं अप्पाणेणं आहारमाहारेइ, संजमेणं तवसा अप्पाणं भावेमाणे विहरइ॥

तए णं से भगवं गोयमे दोच्चं पि छट्ठक्खमणपारणगंसि पढमाए पोरिसोए सज्झायं [जाव] पाडलिसण्डं नयरं दाहिणिल्लेणं दुवारेणं अणुप्पविसइ, तं चेव पुरिसं पासइ कच्छुल्लं तहेव [जाव] संजमेणं तवसा [०] विहरइ॥

तए णं से गोयमे तच्चं पि छट्ठ° [०] तहेव [जाव] पच्चत्थिमिल्लेणं दुवारेणं अणुप्पविसमाणे तं चेव पुरिसं कच्छुल्लं [०] पासइ ॥

चोत्थं पि छट्ठ°[०] उत्तरेणं [०] इमेयारूवे अज्झत्थिए समुप्पन्ने, "अहो णं इमे पुरिसे पुरापोराणाणं [जाव] एवं वयासी । 'एवं खलु अह, भन्ते छट्ठ° [जाव] रीयन्ते जेणेव पाडलसण्डे नयरे तेणेव उवागच्छामि । २ पाडल [०] पुरत्थिमिल्लेणं दुवारेणं पविट्ठे । तत्थ णं एगं पुरिसं पासामि कच्छुल्लं [जाव] कप्पेमाणं । तए अहं दोच्चछट्ठ-पारणगंसि दाहिणिल्लेणं दुवारेणं [०] तच्चछट्ठक्खमणगंसि पच्चत्थिमेणं, तहेव [०] । तए णं अहं चोत्थछट्ठ° [०] उत्तरदुवारेणं अणुप्पविसामि, तं चेव पुरिसं पासामि कच्छुल्लं [जाव] वित्तिं कप्पेमाणे विहरइ । चिन्ता मम" । पुव्वभवपुच्छा । [०] वागरेइ "एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे विजयपुरे नामं नयरे होत्था रिद्ध° [०] । तत्थ णं विजयपुरे नयरे कणगरहे नामं राया होत्था । तस्स णं कणगरहस्स रन्नो धन्नन्तरी नामं वेज्जे होत्था अट्ठाङ्गाउव्वेयपाढए, तं जहा कुमारभिच्चं सालागे सल्लहत्ते कायतिगिच्छा जंगोले भूयविज्जा रसायणे वाजीकरणे, सिवहत्थे सुहहत्थे लहुहत्थे॥

तए णं से धन्नन्तरी वेज्जे विजयपुरे नयरे कणगरहस्स रन्नो अन्तेउरे य अन्नेसिं बहूणं राईसर [जाव] सत्थवाहाणं अन्नेसिं च बहूणं दुब्बलाण य गिलाणाण य वाहियाण य रोगियाण य अणाहाण य सणाहाण य समणाण य माहणाण य भिक्खगाण य करोडियाण य कप्पडियाण य आउराण य अप्पेगइयाणं मच्छमंसाइं उवदेसेइ, अप्पेगइयाणं कच्छपमंसाइं, अप्पेगइयाणं गोहामंसाइं, अप्पेगइयाणं

मगरमंसाइं, अप्पेगइयाणं सुंसुमारमंसाइं, अप्पेगइयाणं अयमंसाइं, एवं एलयरोज्झसूयरमिगससयगोमंसमहिसमंसाइं, अप्पेगइयाणं तित्तिरमंसाइं, अप्पेगइयाणं वट्टकलावककवोयकुक्कुडमयूरमंसाइं अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं मंसाइं उवदेसेइ, अप्पणा वि य णं से धन्नन्तरी वेज्जे तेहिं बहूहिं मच्छमंसेहि य [जाव] मयूरमंसेहि य अन्नेहि य बहूहिं जलयरथलयरखहयरमंसेहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [६] आसाएमाणे विसाएमाणे विहरइ ॥

तए णं से धन्नन्तरी वेज्जे एयकम्मे [०] सुबहुं पावं कम्मं समज्जिणित्ता बत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीससागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

तए णं सा गङ्गदत्ता भारिया जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं तीसे गङ्गदत्ताए सत्थवाहीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणीए अयं अज्झत्थिए [जाव] समुप्पन्ने । "एवं खलु अहं सागरदत्तेणं सत्थवाहेणं सद्धिं बहूइं वासाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरामि, नो चेव णं अहं दारगं वा दारियं वा पयामि । तं धन्नाओ णं ताओ अम्मयाओ सपुण्णाओ कयत्थाओ कयलक्खणाओ, सुलद्धे णं तासिं अम्मयाणं माणुस्सए जम्मजीवियफले, जासिं मन्ने नियगकुच्छिसंभूयाइं थणदुद्धलुद्धयाइं महुरसमुल्लावगाइं मम्मणपजंपियाइं थणमूलकक्खदेसभागं अभिसरमाणयाइं मुद्धयाइं पुणो पुणो य कोमल-

कमलोवमेहिं हत्थेहिं गिण्हिऊण उच्छङ्गनिवेसियाइं देन्ति समुल्लावए सुमहुरे पुणो पुणो मञ्जुलप्पभणिए । अहं णं अधन्ना अपुण्णा अकयपुण्णा एत्तो एगमवि न पत्ता । तं सेयं खलु मम कल्लं [जाव] जलन्ते सागरदत्तं सत्थवाहं आपुच्छित्ता सुबहुं पुप्फवत्थगन्धमल्लालंकारं गहाय बहुमित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं सद्धिं पाडलसण्डाओ नयराओ पडिनिक्खमित्ता बहिया जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवागच्छित्तए । तत्थ णं उम्बरदत्तस्स जक्खस्स महरिहं पुप्फच्चणं करित्ता जन्नुपायवडियाए ओवायइत्तए, ' जइ णं अहं, देवाणुप्पिया, दारगं वा दारियं वा पयामि, तो णं अहं तुब्भं जायं च दायं च भायं च अक्खयनिहिं च अणुवड्ढइस्सामि ' त्ति कट्टु ओवाइयं ओवाइणित्तए " । एवं संपेहेइ, २ कल्लं [जाव] जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ । २ सागरदत्तं सत्थवाहं एवं वयासी, " एवं खलु अहं, देवाणुप्पिया, तुब्भेहिं सद्धिं [जाव] न पत्ता । तं इच्छामि णं, देवाणुप्पिया, तुब्भेहिं अब्भणुन्नाया [जाव] ओवाइणित्तए " ॥ तए णं से सागरदत्ते गङ्गदत्तं भारियं एवं वयासी, " ममं पि णं, देवाणुप्पिए, एस चेव मणोरहे, कहं तुमं दारगं दारियं वा पयाइज्जसि " । गङ्गदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

तए णं सा गङ्गदत्ता भारिया सागरदत्तसत्थवाहेणं एयमट्ठं अब्भणुन्नाया समाणी सुबहुं पुप्फ° [जाव] महिलाहिं सद्धिं सयाओ गिहाओ पडिनिक्खमइ । २ पाडलसण्डं नयरं मज्झंमज्झेणं निग्गच्छइ । २ जेणेव पुक्खरिणी तेणेव उवागच्छइ । २ पुक्खरिणीए तीरे सुबहुं पुप्फवत्थगन्धमल्लालं-

कारं उवणेइ, २ पुक्खरिणिं ओगाहेइ, २ जलमज्जणं करेइ, २ जलकीडं करेमाणी ण्हाया कयकोउयमङ्गलपायच्छित्ता उल्लपडसाडिया पुक्खरिणीओ पच्चुत्तरइ,२ तं पुप्फ° [०] गिण्हइ, २ जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवागच्छइ, २ उम्बरदत्तस्स जक्खस्स आलोए पणामं करेइ, २ लोमहत्थं परामुसइ, उम्बरदत्तं जक्खं लोमहत्थेणं पमज्जइ, २ दगधाराए अब्भुक्खेइ, २ पम्हल° [०] गायलट्ठी ओलूहेइ, २ सेयाइं वत्थाइं परिहेइ, २ महरिहं पुप्फारुहणं मल्लारुहणं गन्धारुहणं चुण्णारुहणं करेइ, २ धुवं डहइ, २ जन्नुपायवडिया एवं वयइ, "जइ णं अहं, देवाणुप्पिया, दारगं वा दारियं वा पयामि, तो णं [०]" [जाव] ओवाइणइ। २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया॥

तए णं से धन्नन्तरी वेज्जे ताओ नरयाओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे पाडलसण्डे नयरे गङ्गदत्ताए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने। तए णं तीसे गङ्गदत्ताए भारियाए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए। "धन्नाओ णं ताओ [जाव]°फले, जाओ णं विउलं असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २ बहूहिं [जाव] परिवुडाओ तं विउलं असणं पाणं खाइमं साइमं सुरं च [६] पुप्फ° [जाव] गहाय पाडलसण्डं नयरं मज्झंमज्झेणं पडिनिक्खमन्ति, २ जेणेव पुक्खरिणी तेणेव उवागच्छन्ति, २ ओगाहेन्ति, २ ण्हाया [जाव]°पायच्छित्ताओ तं विउलं असणं [४] बहूहिं मित्तनाइ° [जाव] सद्धिं आसाएन्ति, २ दोहलं विणेन्ति"। एवं संपेहेइ, २ कल्लं [जाव] जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ। २ सागरदत्तं सत्थवाहं एवं वयासी, "धन्नाओ णं ताओ [जाव]

विणेन्ति, तं इच्छामि णं [जाव] विणित्तए "। तए णं से सागरदत्ते सत्थवाहे गङ्गदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

तए णं सा गङ्गदत्ता सागरदत्तेणं सत्थवाहेणं अब्भणुन्नाया समाणी विउलं असण [४] उवक्खडावेइ । २ तं विउलं असणं [४] सुरं च [६] सुबहुं पुप्फ° [०] परिगिण्हावेइ । २ बहूहिं [जाव] ण्हाया कयबलिकम्मा जेणेव उम्बरदत्तस्स जक्खाययणे [जाव] धुवं डहेइ, जेणेव पुक्खरिणी तेणेव उवागच्छइ । तए णं ताओ मित्त° [जाव] महिलाओ गङ्गदत्तं सत्थवाहिं सव्वालंकारविभूसियं करेन्ति । तए णं सा गङ्गदत्ता भारिया ताहिं मित्तनाईहिं अन्नाहिं बहूहिं नगरमहिलाहिं सद्धिं तं विउलं असणं [४] सुरं च [६] दोहलं विणेइ । २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया । सा गङ्गदत्ता सत्थवाही पासत्थदोहला तं गब्भं सुहंसुहेणं परिवहइ । तए णं सा गङ्गदत्ता भारिया नवण्हं मासाणं बहुपडिपुण्णाणं [जाव] पयाया । ठिइवडिया [जाव] "जम्हा णं इमे दारए उम्बरदत्तस्स जक्खस्स ओवाइयलद्धए, तं होउ णं [०] दारए उम्बरदत्ते नामेणं "। तए णं से उम्बरदत्ते पञ्चधाईपरिग्गहिए [०] परिवड्ढइ ॥

तए ण से सागरदत्ते सत्थवाहे जहा विजयमित्ते [जाव] कालमासे कालं किच्चा, गङ्गदत्ता वि [०] । उम्बरदत्ते निच्छूढे जहा उज्झियए । तए णं तस्स उम्बरदत्तस्स दारगस्स अन्नया कयाइ सरीरगंसि जमगसमगमेव सोलस रोगायङ्का पाउब्भूया । तं जहा–सासे कासे [जाव] कोढे । तए णं से उम्बरदत्ते दारए सोलसहिं रोगायङ्कहिं अभिभूए समाणे सडियहत्थं [जाव] विहरइ । "एवं खलु, गोयमा, उम्बरदत्ते पुरापोराणाण [जाव] पच्चणुभवमाणे विहरइ " ॥

" से णं उम्बरदत्ते कालमासे कालं किच्चा कहिं गच्छिहिइ, कहि उववज्जिहिइ ? " ॥

" गोयमा, उम्बरदत्ते दारए बावत्तरिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने । संसारो तहेव [जाव] पुढवी । तओ हत्थिणाउरे नयरे कुक्कुडत्ताए पच्चायाहिइ । गोट्ठिवहिए तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि उववज्जिहिइ । बोहिं [०] सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ ॥

॥ निक्खेवो ॥

८

। सोरियदत्ते ।

[अट्ठमस्स उक्खेवो ॥]

§ 29. तेणं कालेणं तेण समएणं सोरियपुरं नयरं । सोरियवडिंसगं उज्जाणं । सोरियो जक्खो । सोरियदत्ते राया । तस्स णं सोरियपुरस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं एगे मच्छन्धवाडए होत्था । तत्थ ण समुद्ददत्त नामं मच्छन्धे परिवसइ अहम्मिए [जाव] दुप्पडियाणन्दे । तस्स णं समुद्दत्तस्स समुद्ददत्ता नामं भारिया होत्था अहीण°[०] पञ्चिन्दियसरीरा । तस्स णं समुद्दत्तस्स पुत्त समुद्दत्ताए भारियाए अत्तए सोरियदत्ते नाम दारए होत्था अहीण° [०] ॥

तेणं कालेणं तेणं समएणं सामी समोसढे [जाव] परिसा पडिगया ॥

तेणं कालेण तेणं समएणं जेट्ठे सीसे [जाव] सोरिय-

पुरे नयरे उच्चनीयमज्झिमाइं कुलाइं [०] अहापज्जत्तं समुदाणं गहाय सोरियपुराओ नयराओ पडिनिक्खमइ । २ तस्स मच्छन्धवाडगस्स अदूरसामन्तेणं वीइवयमाणे महइमहालियाए महच्चपरिसाए मज्झगयं पासइ एगं पुरिसं सुक्कं भुक्खं निम्मंसं अट्ठिचम्मावणद्धं किडिकिडियाभूयं नीलसाडगनियत्थं मच्छकण्टएणं गलए अणुलग्गेणं कट्ठाइं कलुणाइं विसराइं कुव्वेमाणं अभिक्खणं २ पूयकवले य रुहिरकवले य किमिकवले य वममाणं पासइ । २ इमे अज्झत्थिए [५] समुप्पज्जित्था ‘ [०] पुरापोराणाण [जाव] विहरइ । ” एवं संपेहेइ । २ जेणेव समणे भगवं [जाव] पुव्वभवपुच्छा [जाव] वागरणं, “ एवं खलु गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे नन्दिपुरे नामं नयरे होत्था । मित्ते राया । तस्स णं मित्तस्स रन्नो सिरीए नामं महाणसिए होत्था, अहम्मिए [जाव] दुप्पडियाणन्दे ॥

तस्स णं सिरीयस्स महाणसियस्स बहवे मच्छिया य वागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लिं बहवे सण्हमच्छा य [जाव] पडागाइपडागे य, अए य [जाव] महिसे य, तित्तिरे य [जाव] मऊरे य जीवियाओ ववरोवेन्ति । २ सिरीयस्स महाणसियस्स उवणेन्ति, अन्ने य से बहवे तित्तिरा य [जाव] मऊरा य पञ्जरंसि संनिरुद्धा चिट्ठन्ति, अन्न य बहवे पुरिसा दिन्नभइभत्तवेयणा ते बहवे तित्तिरे य [जाव] मऊरे य जीवियाओ चेव निप्पक्खेन्ति । २ सिरीयस्स महाणसियस्स उवणेन्ति । तए णं से सिरीए महाणसिए बहूणं जलयरथलयरखहयराणं मंसाइं कप्पणिकप्पियाइं करेइ, तं जहा, सण्हखण्डियाणि य वट्टक्खण्डियाणि य

दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य जम्मपक्काणि य वेगपक्काणि य मारुयपक्काणि य कालाणि य हेरंगाणि य महिट्ठाणि य आमलरसियाणि य मुद्दियारसियाणि य कविट्ठरसियाणि य दालिमरसियाणि य मच्छरसियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य उवक्खडावेन्ति, अन्ने य बहवे मच्छरसे य एणेज्जरसे य तित्तिररसे य [जाव] मयूररसे य अन्नं च विउलं हरियसागं उवक्खडावेन्ति । २ मित्तस्स रन्नो भोयणमण्डवंसि भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाणसिए तेसिं च बहूहिं जलयरथलयरखहयरमंसेहिं च रसिएहि य हरियसागेहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च [६] आसाएमाणे [४] विहरइ । तए णं सिरीए महाणसिए एयकम्मे [०] सुबहुं पावकम्मं समज्जिणित्ता तेत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उववन्ने ॥

तए णं सा समुद्ददत्ता भारिया निन्दू यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । जहा गङ्गदत्ताए चिन्ता, आपुच्छणा, ओवाइयं, दोहला, [जाव] दारगं पयाया, [जाव] 'जम्हा णं अम्हं इमे दारए सोरियस्स जक्खस्स ओवाइयलद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेणं'। तए णं से सोरियदत्ते दारए पञ्चधाई° [जाव] उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वण° [०] होत्था ॥

तए णं से समुद्ददत्ते अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से सोरियदत्ते बहूहिं मित्तनाइ° [०] रोयमाणे समुद्ददत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं करेइ, अन्नया कयाइ सयमेव मच्छन्धमहत्तरगत्तं उवसंप-

ज्जित्ताणं विहरइ । तए णं से सोरियदत्ते दारए मच्छन्धे जाए अहम्मिए [जाव] दुप्पडियाणन्दे ॥

तए णं तस्स सोरियदत्तमच्छन्धस्स बहवे पुरिसा दिन्न-भइ° [०] एगट्ठियाहिं जउणामहानइं ओगाहेन्ति । २ बहूहिं दहगालणाहि य दहमलणेहि य दहमहणेहि य दहवहणेहि य दहपवहणेहि य अयंपुलेहि य पञ्चपुलेहि य मच्छन्धलेहि य मच्छपुच्छेहि य जम्भाहि य तिसिराहि य भिसिराहि य घिसराहि य विसिराहि य हिल्लिरीहि य झिल्लिरीहि य जालेहि य गलेहि य कुडपासेहि य वक्कबन्धेहि य सुत्तबन्धणेहि य वालबन्धणेहि य बहवे सण्हमच्छे [जाव] पडागाइपडागे य गिण्हन्ति, एगट्ठियाओ भरेन्ति, कुलं गाहेन्ति, मच्छखलए करेन्ति, आयवंसि दलयन्ति । अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा आयवतत्तएहिं सोल्लेहि य तलिएहि य भज्जिएहि य रायमग्गंसि वित्तिं कप्पेमाणा विहरन्ति । अप्पणा वि य णं से सोरियदत्ते बहूहिं सण्हमच्छेहि य [जाव] पडगाइपडागेहि य सोल्लेहि य भज्जिएहि य तलिएहि य सुरं च [६] आसाएमाणे [४] विहरइ ॥

तए णं तस्स सोरियदत्तस्स मच्छन्धस्स अन्नया कयाइ ते मच्छसोल्ले य तलिए य भज्जिए य आहारेमाणस्स मच्छकण्टए गलए लग्गे यावि होत्था । तए णं से सोरियदत्त-मच्छन्धे महयाए वेयणाए अभिभूए समाणे कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी, "गच्छह णं तुम्हे, देवाणुप्पिया, सोरियपुरे नयरे सिंघाडग°[जाव]° पहेसु य महया २ सद्देणं उग्घोसेमाणा एवं वयह, 'एवं खलु, देवाणुप्पिया, सोरियदत्तस्स मच्छकण्टए गले लग्गे । तं जो णं इच्छइ वेज्जो वा

[६] सोरियमच्छियस्स मच्छकण्टयं गलाओ नीहरित्तए, तस्स णं सोरियदत्ते विउलं अत्थसंपयाणं दलयइ "। तए णं ते कोडुम्बियपुरिसा [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा य [६] इमेयारूवं उग्घोसणं उग्घोसिज्जमाणं निसामेन्ति । २ जेणेव सोरियदत्तस्स गेहे जेणेव सोरियमच्छन्धे, तेणेव उवागच्छन्ति । २ बहूहिं उप्पत्तियाहिं [४] बुद्धीहि य परिणममाणा वमणेहि य छड्डणेहि य ओवीलणेहि य कवलग्गाहेहि य सल्लुद्धरणेहि य विसल्लकरणेहि य इच्छन्ति सोरियमच्छन्धे मच्छकण्टयं गलाओ नीहरित्तए, नो संचाएन्ति नीहरित्तए वा विसोहित्तए वा । तए णं ते बहवे वेज्जा य [६] जाहे नो संचाएन्ति सोरियस्स मच्छकण्टगं गलाओ नीहरित्तए, ताहे सन्ता [जाव] जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया । तए णं से सोरियदत्ते मच्छन्धे पडियारनिव्विण्णे तेणं दुक्खेणं अभिभूए सुक्के [जाव] विहरइ । "एवं खलु, गोयमा, सोरियदत्ते पुरापोराणाणं [जाव] विहरइ " ॥

"सोरिए णं, भन्ते, मच्छन्धे इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

'गोयमा, सत्तरि वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए [० संसारो तहेव, पुढवी । हत्थिणाउरे नयरे मच्छत्ताए उववन्ने । से णं तओ मच्छिएहिं जीवियाओ ववरोविए तत्थेव सेट्ठिकुलंसि [०] बोहिं [०], सोहम्मे कप्पे [०] महाविदेहे वासे सिज्झिहिइ " ॥

॥ निक्खेवो ॥

९.

। देवदत्ता ।

[नवमस्स उक्खेवो ॥]

§ 30. तेणं कालेणं तेणं समएणं रोहीडए नामं नयरे होत्था रिद्ध° [०] पुढविवडिंसए उज्जाणे । धरणो जक्खो । वेसमणदत्तो राया । सिरी देवी । पूसनन्दी कुमारे जुवराया ॥

तत्थ णं रोहीडए नयरे दत्ते नामं गाहावई परिवसइ अड्ढे [०] । कण्हसिरी भारिया । तस्स णं दत्तस्स धूया कण्हसिरीए अत्तया देवदत्ता नामं दारिया होत्था अहीण° [जाव] उक्किट्ठा उक्किट्ठसरीरा ॥

तेणं कालेणं तेणं समएणं सामी समोसढे [जाव] परिसा निग्गया । तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी छट्ठक्खमण° [०] तहेव [जाव] रायमग्गमोगाढे हत्थी आसे पुरिसे पासइ । तेसिं पुरिसाणं मज्झगयं पासइ एगं इत्थियं अवओडयबन्धणं उक्खित्तकण्णनासं [जाव] सूले भिज्जमाणं पासइ । २ इमे अज्झत्थिए [०] तहेव निग्गए [जाव] एवं वयासी " एसा णं, भन्ते, इत्थिया पुव्वभवे का आसी ? "

" एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे भारहे वासे सुपइट्ठे नामं नयरे होत्था रिद्ध° [०] । महासेणे राया । तस्स णं महासेणस्स रन्नो धारिणीपामोक्खाणं देवीसहस्सं ओरोहे यावि होत्था । तस्स णं महासेणस्स रन्नो पुत्ते धारिणीए देवीए अत्तए सीहसेणे नामं कुमारे होत्था अहीण° [०] जुवराया ॥

तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया

कयाइ पंच पासायवडिंसयसयाइं करेन्ति अब्भुग्गय° [०]। तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया कयाइ सामापामोक्खाण पञ्चण्हं रायवरकन्नगसयाणं एगदिवसे पाणिं गिण्हाविंसु। पञ्चसयओ दाओ। तए णं से सीहसेणे कुमारे सामापामोक्खाहिं पञ्चसयाहिं देवीहिं सद्धिं उप्पिं° [जाव] विहरइ॥

तए णं से महासेणे राया अन्नया कयाइ कालधम्मुणा संजुत्ते। नीहरणं। [०] राया जाए महया° [०]॥

तए णं से सीहसेणे राया सामाए देवीए मुच्छिए [४] अवसेसाओ देवीओ नो आढाइ नो परिजाणाइ अणाढायमाणे अपरिजाणमाणे विहरइ। तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणाइं पञ्चमाईसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं, "एवं खलु, सामी, सीहसेणे राया सामाए देवीए मुच्छिए [४] अम्हं धूयाओ नो आढाइ, नो परिजाणाइ, आणाढायमाणे अपरिजाणमाणे विहरइ। तं सेयं खलु अम्हं सामं देविं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए।" एवं संपेहेन्ति। २ सामाए देवीए अन्तराणि य छिद्दाणि य विवराणि य पडिजागरमाणीओ विहरन्ति॥

तए णं सा सामा देवी इमीसे कहाए लद्धट्ठा समाणी एवं वयासी, "एवं खलु सामी, पञ्चण्हं सवत्तीसयाणं पञ्च माइसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं अन्नमन्नं एवं वयासी, 'एवं खलु सीहसेणे [०]' [जाव] पडिजागरमाणीओ विहरन्ति। तं न नज्जइ णं मम केणइ कुमरणेणं मारिस्सइ" त्ति कट्टु भीया [जाव] जेणेव कोवघरे तेणेव उवागच्छइ। २ ओहय° [जाव] झियाइ॥

तए णं से सीहसेणे राया इमीसे कहाए लद्धट्ठे समाणे जेणेव कोवघरए, जेणेव सामा देवी, तेणेव उवागच्छइ । २ सामं देविं ओहय° [जाव] पासइ, २ एवं वयासी, "किं णं देवाणुप्पिए, ओहय° [जाव] झियासि ?" ॥ तए णं सा सामा देवी सीहसेणेणं रन्ना एवं वुत्ता समाणी उप्फेणउप्फेणियं सीहसेणं रायं एवं वयासी, "एवं खलु, सामी, मम एगूण-पञ्चसवत्तीसयाणं एगूणपञ्चमाइसयाणं इमीसे कहाए लद्ध-ट्ठाणं समाणाणं [०] अन्नमन्ने सद्दावेन्ति, २ एवं वयासी, 'एवं खलु सीहसेणे राया सामाए देवीए उवरि मुच्छिए अम्हं धूयाओ नो आढाइ [०]' [जाव] अन्तराणि य छिद्दाणि पडिजागरमाणीओ विहरन्ति । तं न नज्जइ ०] । भीया [जाव] झियामि" ॥

तए णं से सीहसेणे सामं देविं एवं वयासी, 'मा णं तुमं, देवाणुप्पिए, ओहय° [जाव] झियाहि । अहं णं तहा जत्तिहामि जहा णं तव नत्थि कत्तो वि सरीरस्स आवाहे पवाहे वा भविस्सइ" त्ति कट्टु ताहिं इट्ठाहिं [६] समा-सासेइ, २ तओ पडिनिक्खमइ, २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी, "गच्छह णं तुब्भे, देवाणुप्पिया, सुपइट्ठस्स नयरस्स बहिया एगं महं कूडागारसालं करेह अणेगक्खम्भ-सयसंनिविट्ठं पासादीयं [४], ममं एयमाणत्तियं पच्चप्पिणह"। तए णं ते कोडुम्बियपुरिसा करयल° [जाव] पडिसुणेन्ति, २ सुपइट्ठनयरस्स बहिया पच्चत्थिमे दिसीविभाए एगं महं कूडागारसालं [जाव] करेन्ति अणेगक्खम्भ°[०] पासादीयं [४] जेणेव सीहसेणे राया तेणेव उवागच्छन्ति, २ तमाणत्तिय पच्चप्पिणन्ति ॥

तए णं से सीहसेणे राया अन्नया कयाइ एगूणगाणं पञ्चण्हं देवीसयाणं एगूणाइं पञ्चमाइसयाइं आमन्तेइ । तए णं तासिं एगूणपञ्चदेवीसयाणं एगूणपञ्चमाइसयाइं सीहसेणेणं रन्ना आमन्तियाइं समाणाइं सव्वालंकारविभूसियाइं जहाविभवेणं जेणेव सुपइट्ठे नयरे, जेणेव सीहसेणे राया तेणेव उवागच्छन्ति । तए णं से सीहसेणे राया एगूणपञ्चदेवीसयाणं एगूणगाणं पञ्चण्हं माइसयाणं कूडागारसालं आवासं दलयइ ॥

तए णं से सीहसेणे राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी, "गच्छह णं तुब्भे, देवाणुप्पिया, विउलं असणं [४] उवणेह, सुबहुं पुप्फवत्थगन्धमल्लालंकारं च कूडागारसालं साहरह य"। तए णं ते कोडुम्बियपुरिसा तहेव [जाव] साहरेन्ति । तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणपञ्चमाईसयाइं सव्वालंकारविभूसियाइं करेन्ति, २ तं विउलं असणं [४] सुरं च [६] आसाएमाणाइं गन्धव्वेहि य नाडएहि य उवगीयमाणाइं २ विहरन्ति ॥

तए णं से सीहसेणे राया अद्धरत्तकालसमयंसि बहूहिं पुरिसेहिं सद्धिं संपरिवुडे जेणेव कूडागारसाला तेणेव उवागच्छइ, २ कूडागारसालाए दुवाराइं पिहेइ, २ कूडागारसालाए सव्वओ समन्ता अगणिकायं दलयइ । तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणगाइं पञ्च माईसयाइं सीहरन्ना आलीवियाइं समाणाइं रोयमाणाइं [३] अत्ताणाइं असरणाइं कालधम्मुणा संजुत्ताइं ॥

तए णं से सीहसेणे राया एयकम्मे [४] सुबहुं पावकम्मं समज्जिणित्ता चोत्तीसं वाससयाइं परमाउयं पालइत्ता

कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीस-सागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने । से णं तओ अणन्तरं उव्वट्टित्ता इहेव रोहीडए नयरे दत्तस्स सत्थवाहस्स कण्ह-सिरीए भारियाए कुच्छिंसि दारियत्ताए उववन्ने । तए णं सा कण्हसिरी नवण्हं मासाणं [जाव] दारियं पयाया सुउमाल° [०] सुरूवा । तए णं तीसे दारियाए अम्मापियरो निव्वत्त-बारसाहियाए विउलं असणं [४] [जाव] मित्तनाइ° [०] नाम-धेज्जं करेन्ति [०], '[०] तं होउ णं दारिया देवदत्ता नामेणं ।' तए णं सा देवदत्ता दारिया पञ्चधाईपरिग्गहिया [जाव] परिवड्ढइ ॥

तए णं सा देवदत्ता दारिया उम्मुक्कबालभावा जोव्व-णेण रूवेण लावण्णेण य [जाव] अईव उक्किट्ठा उक्किट्ठसरीरा जाया यावि होत्था । तए णं सा देवदत्ता दारिया अन्नया कयाइ ण्हाया [जाव] °विभूसिया बहूहिं खुज्जाहिं [जाव]° परिक्खित्ता उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणी विहरइ ॥

इमं च णं वेसमणदत्ते राया ण्हाए [जाव] °विभूसिए आसं दुरुहित्ता बहूहिं पुरिसेहिं सद्धिं संपरिवुडे आसवाहि-णियाए निज्जायमाणे दत्तस्स गाहावइस्स गिहस्स अदूरसा-मन्तेणं वीइवयइ । तए णं से वेसमणे राया [जाव] वीइवय-माणे देवदत्तं दारियं उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणिं पासइ । देवदत्ताए दारियाए जोव्वणेण य लाव-ण्णेण य [जाव] विम्हिए कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी ॥

"कस्स णं, देवाणुप्पिया, एसा दारिया, किं वा नामधेज्जणं ?" ॥

तए णं ते कोडुम्बियपुरिसा वेसमणरायं करयल° [जाव] एवं वयासी, "एस णं, सामी, दत्तस्स सत्थवाहस्स धूया कण्हसिरीए भारियाए अत्तया देवदत्ता नामं दारिया रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा"॥

तए णं से वेसमणे राया आसवाहिणियाओ पडिनियत्ते समाणे अब्भिन्तरठाणिज्जे पुरिसे सद्दावेइ, २ एवं वयासी,

"गच्छह णं तुब्भे, देवाणुप्पिया, दत्तस्स धूयं कण्हसिरीए भारियाए अत्तयं देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेह जइ वि सा सयंरज्जसुक्का" ॥

तए णं ते अब्भिन्तरठाणिज्जा पुरिसा वेसमणेणं रन्ना एवं वुत्ता समाणा हट्ठतुट्ठा करयल° [जाव] पडिसुणेन्ति। २ ण्हाया [जाव] सुद्धप्पावेसाइं [०] संपरिवुडा जेणेव दत्तस्स गिहे तेणेव उवागच्छित्था। तए णं से दत्ते सत्थवाहे ते पुरिसे एज्जमाणे पासइ, २ हट्ठतुट्ठ° [०] आसणाओ अब्भुट्ठेइ, २ सत्तट्ठ पयाइं पच्चुग्गए आसणेणं उवनिमन्तेइ। २ ते पुरिसे आसत्थे वीसत्थे सुहासणवरगए एवं वयासी।

"संदिसन्तु णं, देवाणुप्पिया, किं आगमणप्पओयणं?"।

तए णं ते रायपुरिसा दत्तं सत्थवाहं एवं वयासी, "अम्हे णं, देवाणुप्पिया, तव धूयं कण्हसिरीए अत्तयं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेमो। तं जइ णं जाणासि, देवाणुप्पिया, जुत्तं वा पत्तं वा सलाहणिज्जं वा, सरिसो वा संजोगो, दिज्जउ णं देवदत्ता भारिया पूसनन्दिस्स जुवरन्नो। भण, देवाणुप्पिया, किं दलयामो सुक्कं?" ॥

तए णं से दत्ते अब्भिन्तरठाणिज्जे पुरिसे एवं वयासी, "एयं चेव, देवाणुप्पिया, मम सुक्कं, जं वेसमणे राया मम दारियानिमित्तेणं अणुगिण्हइ" ॥

ते ठाणिज्जपुरिसे विउलेणं पुप्फवत्थगन्धमल्लालंकारेणं सक्कारेइ, २ पडिविसज्जेइ । तए णं ते ठाणिज्जपुरिसा जेणेव वेसमणे राया तेणेव उवागच्छन्ति, २ वेसमणस्स रन्नो एयमट्ठं निवेदेन्ति ॥

तए णं से दत्ते गाहावई अन्नया कयाइ सोभणंसि तिहिकरणदिवसनक्खत्तमुहुत्तंसि विउलं असणं [४] उवक्खडावेइ, २ मित्तनाइ° [०] आमन्तेइ, ण्हाए [जाव] °पायच्छित्ते सुहासणवरगए तेणं मित्त° [०] सद्धिं संपरिवुडे तं विउलं असणं [४] आसाएमाणे विहरइ । जिमियभुत्तुत्तरागए [०] आयन्ते [३] तं मित्तनाइनियग° [०] विउलगन्धपुप्फ°[जाव] °अलंकारेणं सक्कारेइ, २ देवदत्तं दारियं ण्हायं [जाव] विभूसियसरीरं पुरिससहस्सवाहिणीयं सीयं दुरुहेइ, २ सुबहुमित्त° [जाव] सद्धिं संपरिवुडे सव्विड्ढीए [जाव] °नाइयरवेणं रोहीडयं नयरं मज्झंमज्झेणं जेणेव वेसमणरन्नो गिहे जेणेव वेसमणे राया तेणेव उवागच्छइ, २ करयल° [जाव] वद्धावेइ, २ वेसमणस्स रन्नो देवदत्तं दारियं उवणेइ ॥

तए णं से वेसमणे राया देवदत्तं दारियं उवणीयं पासइ, २ हट्ठतुट्ठ° [०] विउलं असणं [४] उवक्खडावेइ, २ मित्तनाइ° [०] आमन्तेइ [जाव] सक्कारेइ, २ पूसनन्दिकुमारं देवदत्तं च दारियं पट्टयं दुरुहेइ, २ सेयापीएहिं कलसेहिं मज्जावेइ, २ वरनेवत्थाइं करेइ, अग्गिहोमं करेइ, २ पूसनन्दिं कुमारं देवदत्ताए दारियाए पाणिं गिण्हावेइ । तए णं से वेसमणे राया पूसनन्दिकुमारस्स देवदत्तं दारियं सव्विड्ढीए [जाव] °रवेणं महया इड्ढीसक्कारसमुदएणं पाणिग्गहणं कारेइ, २ देवदत्ताए दारियाए अम्मापियरो मित्त°

[जाव] °परियणं च विउलेणं असण° [०] वत्थगन्धमल्लालंकारेण य सक्कारेइ संमाणेइ [जाव] पडिविसज्जेइ । तए णं से पूसनन्दी कुमारे देवदत्ताए सद्धिं उप्पिं पासाय° [०] फुट्टमाणेहिं मुइङ्गमत्थएहिं बत्तीसइबद्ध° [०] उवगिज्जमाणे [जाव] विहरइ ॥

तए णं से वेसमणे राया अन्नया कयाइ कालधम्मुणा संजुत्ते । नीहरणं । [जाव] राया जाए ॥

तए णं से पूसनन्दी राया सिरीए देवीए मायाभत्तए यावि होत्था । कल्लाकल्लिं जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए पायवडणं करेइ, २ सयपागसहस्सपागेहिं तेल्लेहिं अब्भिङ्गावेइ अट्ठिसुहाए मंससुहाए तयासुहाए रोमसुहाए । चउव्विहाए संवाहणाए संवाहावेइ, २ सुरभिणा गन्धवट्टएणं उव्वट्टावेइ, २ तिहिं उदएहिं मज्जावेइ, तं जहा, उसिणोदएणं सीओदएणं गन्धोदएणं, २ विउलं असणं भोयावेइ, २ सिरीए देवीए ण्हायाए [जाव] °पायच्छित्ताए जिमियभुत्तुत्तरागयाए तए णं पच्छा ण्हाइ वा भुञ्जइ वा, उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

तए णं तीसे देवदत्ताए देवीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणीए इमेयारूवे अज्झत्थिए [५] समुप्पन्ने, " एवं खलु पूसनन्दी राया सिरीए देवीए माइभत्ते [जाव] विहरइ । तं एएणं वक्खेवेणं नो संचाएमि अहं पूसनन्दिणा रन्ना सद्धिं उरालाइं [०] भुञ्जमाणी विहरित्तए । तं सेयं खलु मम सिरिं देविं अग्गिपओगेण वा विसप्पओगेण वा मन्तप्पओगेण वा जीवियाओ ववरोवित्तए। २ पूसनन्दिणा रन्ना सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणीए विहरित्तए " । एवं संपेहेइ । २ सिरीए देवीए अन्तराणि य [३] पडिजागरमाणी विहरइ ॥

तए णं सा सिरी देवी अन्नया कयाइ मज्जाइया विरहियसयणिज्जंसि सुहपसुत्ता जाया यावि होत्था। इमं च णं देवदत्ता देवी जेणेव सिरी देवी तेणेव उवागच्छइ। २ मज्जाइयं विरहियसयणिज्जंसि सुहपसुत्तं पासइ, २ दिसालोयं करेइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ लोहदण्डं परामुसइ, २ लोहदण्डं तावेइ, २ तत्तं समजोइभूयं फुल्लकिंसुयसमाणं संडासएणं गहाय जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए अवाणंसि पक्खिवइ। तए णं सा सिरी देवी महया महया सद्देणं आरसित्ता कालधम्मुणा संजुत्ता॥

तए णं तीसे सिरीए देवीए दासचेडीओ आरसियसद्दं सोच्चा निसम्म जेणेव सिरी देवी तेणेव उवागच्छन्ति। २ देवदत्तं देविं तओ अवक्कममाणिं पासन्ति। २ जेणेव सिरी देवी तेणेव उवागच्छन्ति। २ सिरिं देविं निप्पाणं निच्चेट्ठं जीवियविप्पजढं पासन्ति। २ हा हा अहो अकज्जमिति कट्टु रोयमाणीओ कन्दमाणीओ विलवमाणीओ जेणेव पूसनन्दी राया तेणेव उवागच्छन्ति। २ पूसनन्दिं रायं एवं वयासी, "एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले चेव जीवियाओ ववरोविया।" तए णं से पूसनन्दी राया तासिं दासचेडीणं अन्तिए एयमट्ठं सोच्चा निसम्म महया माइसोएणं अप्फुन्ने समाणे परसुनियत्ते विव चम्पगवरपायवे धस त्ति धरणीयलंसि सव्वङ्गेहिं संनिवडिए॥

तए णं से पूसनन्दी राया मुहुत्तन्तरेण आसत्थे वीसत्थे समाणे बहूहिं राईसर°[जाव]°सत्थवाहेहिं मित्त°[जाव]° परियणेण सद्धिं रोयमाणे [३] सिरीए देवीए महया इड्ढीए

नीहरणं करेइ । २ आसुरुत्ते [४] देवदत्तं देविं पुरिसेहिं गिण्हावेइ, तेणं विहाणेणं वज्झं आणवेइ ॥

"तं एवं खलु, गोयमा, देवदत्ता देवी पुरापोराणाणं [०] विहरइ" ॥

"देवदत्ता णं, भन्ते, देवी इओ कालमासे कालं किच्चा कहिं गमिहिइ, कहिं उववज्जिहिइ ?" ॥

"गोयमा, असीइं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ना । संसारो । वणस्सइ° [०] । तओ अणन्तरं उव्वट्टित्ता गङ्गपुरे नयरे सेट्ठिकुल° [०] बोहिं [०] सोहम्मे [०] महाविदेहे वासे सिज्झिहिइ ॥

१०.

। अञ्जू ।

"जइ णं, भन्ते [०]" [दसमस्स उक्खेवो ॥]

"एवं खलु, जम्बू —

तेणं कालेणं तेणं समएणं वद्धमाणपुरे नामं नयरे होत्था । विजयवद्धमाणे उज्जाणे । माणिभद्दे जक्खे । विजयमित्ते राया । तत्थ णं धणदेवे नामं सत्थवाहे होत्था अड्ढे [०] । पियङ्गू नामं भारिया । अञ्जू दारिया [जाव] °सरीरा । समोसरणं । परिसा [जाव] पडिगया ॥

तेणं कालेणं तेणं समएणं जेट्ठे [जाव] अडमाणे [जाव] मित्तस्स रन्नो गिहस्स असोगवणियाए अदूरसामन्तेणं वीइवयमाणे पासइ एगं इत्थियं सुक्कं भुक्खं निम्मंसं किडिकिडियाभूयं अट्ठिचम्मावणद्धं नीलसाडगनियत्थं कट्ठाइं

कलुणाइं विसराइं कुव्वमाणं पासइ। [०] चिन्ता तहेव। [जाव] एवं वयासी, "सा णं, भन्ते इत्थिया पुव्वभवे के आसी ?"।

वागरणं। "एवं खलु गोयमा—

तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नामं नयरे होत्था। तत्थ णं इन्ददत्ते राया। पुढवीसिरी नामं गणिया होत्था। [वण्णओ]। तए णं सा पुढवीसिरी गणिया इन्दपुरे नयरे बहवे राईसर° [जाव] °प्पभिईओ बहूहिं चुण्णप्पओगेहि य [जाव] अभिओगेत्ता उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरइ॥

तए णं सा पुढवीसिरी गणिया एयकम्मा [४] सुबहुं [०] समज्जिणित्ता पणतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं [०] नेरइयत्ताए उववन्ना। सा णं तओ अणन्तरं उव्वट्टित्ता इहेव वद्धमाणपुरे नयरे धणदेवस्स सत्थवाहस्स पियङ्गुभारियाए कुच्छिंसि दारियत्ताए उववन्ना। तए णं सा पियङ्गुभारिया नवण्हं मासाणं [०] दारियं पयाया। नामं अञ्जुसिरी। सेसं जहा देवदत्ताए॥

तए णं से विजए राया आसवाह° [०] जहा वेसमणदत्ते तहा, अञ्जुं पासइ, नवरं अप्पणो अट्ठाए वरेइ, जहा तेयली, [जाव] अञ्जूए भारियाए सद्धिं उप्पिं [जाव] विहरइ॥

तए णं तीसे अञ्जूए देवीए अन्नया कयाइ जोणिसूले पाउब्भूए यावि होत्था। तए णं से विजए राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी, "गच्छह णं, देवाणुप्पिया, वद्धमाणपुरे नयरे सिंघाडग° [जाव] एवं वयह, "एवं खलु,

देवाणुप्पिया, विजयस्स रन्नो अञ्जूए देवीए जोणिसूले पाउब्भूए। जो णं इत्थ वेज्जो वा [६] " [जाव] उग्घोसेन्ति ॥

तए णं ते बहवे वेज्जा वा [६] इमं एयारूवं सोच्चा निसम्म जेणेव विजए राया तेणेव उवागच्छन्ति। २ उप्पत्तियाहिं [४] परिणामेमाणा इच्छन्ति अञ्जूए देवीए जोणिसूलं उवसामित्तए, नो संचाएन्ति उवसामित्तए। तए णं ते बहवे वेज्जा य [६] जाहे नो संचाएन्ति अञ्जूए देवीए जोणिसूलं उवसामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया। तए णं सा अञ्जू देवी ताए वेयणाए अभिभूया समाणी सुक्का भुक्खा निम्मंसा कट्ठाइं कलुणाइं विसराइं विलवइ। एवं खलु, गोयमा, अञ्जू देवी पुरापोराणाणं [जाव] विहरइ " ॥

" अञ्जू णं, भन्ते, देवी इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

" गोयमा, अञ्जू णं देवी नवइं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। एवं संसारो जहा पढमे तहा नेयव्वं [जाव] वणस्सइ° [०]। सा णं तओ अणन्तरं उव्वट्टित्ता सव्वओभद्दे नयरे मयूरत्ताए पच्चायाहिइ। से णं तत्थ साउणिएहिं वहिए समाणे तत्थेव सव्वओभद्दे नयरे सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ। से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं [०] केवलं बोहिं बुज्झिहिइ। पव्वज्जा। सोहम्मे ॥ "

" से णं ताओ देवलोगाओ आउक्खएणं कहिं गच्छिहिइ, कहिं उववज्जिहिइ ? " ॥

"गोयमा महाविदेहे जहा पढमे [जाव] सिज्झिहिइ [जाव] अन्तं काहिइ।

एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं दुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते"॥

"सेवं, भन्ते, सेवं, भन्ते"॥

॥ पढमो सुयक्खंधो समत्तो ॥

। सुहविवागे णामं दोच्चे सुयक्खन्धे ।

१.

। सुबाहू ।

तेणं कालेणं तेणं समएणं रायगिहे नयरे। गुणसिलए चेइए। सुहम्मे समोसढे। जम्बू [जाव] पज्जुवासमाणे एवं वयासी, "जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं दुहविवागाणं अयमट्ठे पन्नत्ते, सुहविवागाणं, भन्ते, समणेणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?"॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी, "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता। तं जहा,

सुबाहू भद्दनन्दी य सुजाए य सुवासवे।
तहेव जिणदासे य धवणई य महब्बले।
भद्दनन्दी महच्चन्दे वरदत्ते तहेव य"॥

"जइ णं, भन्ते, समणेणं [जाव] संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, अज्झयणस्स सुहविवागाणं [जाव] संपत्तेणं के अट्ठे पन्नत्ते?"॥

तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी,

"एवं खलु, जम्बू—

तेणं कालेणं तेणं समएणं हत्थिसीसे नामं नयरे होत्था रिद्ध° [०]। तत्थ णं हत्थिसीसस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं पुप्फकरण्डए नामं उज्जाणे होत्था सव्वोउय° [०]। तत्थ णं कयवणमालपियस्स जक्खस्स जक्खाययणे होत्था दिव्वे [०]। तत्थ णं हत्थिसीसे नयरे अदीणसत्तू नामं राया होत्था महया° [०]। तस्स णं अदीणसत्तुस्स रन्नो धारिणीपामोक्खा देवीसहस्सं ओरोहे यावि होत्था॥

तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिसगंसि वासघरंसि सीहं सुमिणे पासइ, जहा मेहस्स जम्मणं तहा भाणियव्वं [जाव] सुबाहुकुमारे। अलंभोगसमत्थं वा जाणन्ति, २ अम्मापियरो पञ्च पासायवडिंसगसयाइं कारवेन्ति अब्भुग्गय° [०] भवणं, एवं जहा महाबलस्स रन्नो नवरं पुप्फचूलापामोक्खाणं पञ्चण्हं रायवरकन्नयसयाणं एगदिवसेणं पाणि गिण्हावेन्ति। तहेव पञ्चसइओ दाओ, [जाव] उप्पिं पासायवरगए फुट्टमाणेहिं [जाव] विहरइ॥

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। अदीणसत्तू, जहा कूणिओ निग्गओ। सुबाहू वि जहा जमाली तहा रहेणं निग्गए, [जाव] धम्मो कहिओ। रायपरिसा गया॥

तए णं से सुबाहुकुमारे समणस्स भगवओ [०] अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठे उट्ठाए उट्ठेइ, [जाव] एवं वयासी, "सद्दहामि णं, भन्ते, निग्गन्थं पावयणं। जहा णं देवाणुप्पियाणं अन्तिए बहवे राईसर° [जाव] अहं णं देवा-

णुप्पियाणं अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जामि "।

"अहासुहं, मा पडिबन्धं करेह" ॥

तए णं से सुबाहू समणस्स [०] पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जइ । २ तमेव [०] दुरुहइ, २ जामेव [०] ॥

तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी ईन्दभूई [जाव] एवं वयासी, "अहो णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे कन्ते कन्तरूवे पिए पियरूवे मणुन्ने २ मणामे २ सोमे २ सुभगे २ पियदंसणे सुरूवे । बहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे [५] सोमे [४]। साहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे [५] [जाव] सुरूवे । सुबाहुणा, भन्ते, कुमारेणं इमा एयारूवा उराला माणुस्सरिद्धी किन्ना लद्धा, किन्ना पत्ता, किन्ना अभिसमन्नागया ? के वा एस आसी पुव्वभवे ?"

"एवं खलु, गोयमा—

तेणं कालेणं तेणं समएणं धम्मघोसा नामं थेरा जाइसंपन्ना [जाव] पञ्चहि समणसएहिं सद्धिं संपरिवुडा पुव्वाणुपुव्विं चरमाणा गामाणुगामं दूइज्जमाणा जेणेव हत्थिणाउरे नयरे, जेणेव सहसम्बवणे उज्जाणे, तेणेव उवागच्छन्ति, २ अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणा विहरन्ति ॥

तेणं कालेणं तेणं समएणं धम्मघोसाणं थेराणं अन्तेवासी सुदत्ते नामं अणगारे उराले [जाव]° लेस्से मासंमासेणं खममाणे विहरइ । तए णं से सुदत्ते अणगारे मासक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ, जहा गोयम-

सामी तहेव, धम्मघोसे थेरे आपुच्छइ, [जाव] अडमाणे सुमुहस्स गाहावइस्स गेहे अणुपविट्ठे ॥

तए णं से सुमुहे गाहावई सुदत्तं अणगारं एज्जमाणं पासइ, २ हट्ठतुट्ठ आसणाओ अब्भुट्ठेइ, २ पायविढाओ पच्चोरुहइ, २ पाउयाओ ओमुयइ, २ एगसाडियं उत्तरासङ्गं करेइ, २ सुदत्तं अणगारं सत्तट्ठ पयाइं अणुगच्छइ, २ तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २ वन्दइ नमंसइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ सयहत्थेणं विउलेणं असणपाणेणं पडिलाभिस्सामीति तुट्ठे [०] ॥

तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं [०] तिविहेणं तिकरणसुद्धेणं सुदत्ते अणगारे पडिलाभिए समाणे संसारे परित्तीकए, मणुस्साउए निबद्धे, गेहंसि य से इमाइं पञ्च दिव्वाइं पाउब्भूयाइं। तं जहा–वसुहारा वुट्ठा दसद्धवण्णे कुसुमे निवाडिए, चेलुक्खेवे कए, आहयाओ देवदुन्दुभीओ अन्तरा वि य णं आगासे अहो दाणं अहो दाणं घुट्ठे। हत्थिणाउरे सिंघाडग [जाव] पहेसु बहुजणो अन्नमन्नस्स एवं आइक्खइ [४], "धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई [५] [जाव] तं धन्ने णं, देवाणुप्पिया, गाहावई" ॥

तए णं से सुमुहे गाहावई बहूइं वाससयाइं आउयं पालयित्ता कालमासे कालं किच्चा इहेव हत्थिसीसे नयरे अदीणसत्तुस्स रन्नो धारिणीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने। तए णं सा धारिणी देवी सयणिज्जंसि सुत्तजागरा २ ओहीरमाणी २ तहेव सीहं पासइ, सेसं तं चेव [जाव] उप्पिं पासाए विहरइ। तं एयं खलु, गोयमा, सुबाहुणा इमा एयारूवा माणुस्सरिद्धी लद्धा पत्ता अभिसमन्नागया" ॥

"पभू णं भन्ते, सुबाहुकुमारे देवाणुप्पियाणं अन्तिए मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तए?" ॥

"हन्ता, पभू"।

तए णं से भगवं गोयमे समणं भगवं [०] वन्दइ नमंसइ। २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तए णं से समणे भगवं महावीरे अन्नया कयाइ हत्थिसीसाओ नयराओ पुप्फगउज्जाणाओ कयवणमालजक्खाययणाओ पडिनिक्खमइ २ बहिया जणवयविहारं विहरइ। तए णं से सुबाहुकुमारे समणोवासए जाए अभिगयजीवाजीवे [जाव] पडिलाभेमाणे विहरइ ॥

तए णं से सुबाहुकुमारे अन्नया कयाइ चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु जेणेव पोसहसाला तेणेव उवागच्छइ, २ पोसहसालं पमज्जइ, उच्चारपासवणभूमिं पडिलेहेइ, २ दब्भसंथारगं संथरइ, २ दब्भसंथारं दुरुहइ, २ अट्ठमभत्तं पगिण्हइ, २ पोसहसालाए पोसहिए अट्ठमभत्तए पोसहं पडिजागरमाणे विहरइ ॥

तए णं तस्स सुबाहुस्स कुमारस्स पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए [५] "धन्ना णं ते गामागरनगर°[जाव]°संनिवेसा जत्थ णं समणे भगवं महावीरे [जाव] विहरइ। धन्ना णं ते राईसरतलवर[०] जे णं समणस्स भगवओ महावीरस्स अन्तिए मुण्डा [जाव] पव्वयन्ति। धन्ना णं ते राईसरतलवर° [०] जे णं समणस्स भगवओ महावीरस्स अन्तिए पञ्चाणुव्वइयं [जाव] गिहिधम्मं पडिवज्जन्ति। धन्ना णं ते राईसर° [जाव] जे णं समणस्स भगवओ महावीरस्स अन्तिए धम्मं सुणेन्ति।

तं जइ णं समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागच्छिज्जा [जाव] विहरिज्जा, तए णं अहं समणस्स भगवओ अन्तिए मुण्डे भवित्ता [जाव] पव्वएज्जा ” ॥

तए णं समणे भगवं महावीरे सुबाहुस्स कुमारस्स इमं एयारूवं अज्झत्थियं [जाव] वियाणित्ता पुव्वाणुपुव्विं [जाव] दूइज्जमाणे जेणेव हत्थिसीसे नयरे जेणेव पुप्फगउज्जाणे जेणेव कयवणमालपियस्स जक्खस्स जक्खाययणे तेणेव उवागच्छइ, २ अहापडिरूवं उग्गहं गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । परिसा राया निग्गया । तए णं तस्स सुबाहुस्स कुमारस्स [०] तं महया, जहा पढमं तहा निग्गओ । धम्मो कहिओ । परिसा राया पडिगया ॥

तए णं से सुबाहुकुमारे समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ° [०] जहा मेहे तहा अम्मापियरो आपुच्छइ । निक्खमणाभिसेओ तहेव [जाव] अणगारे जाए इरियासमिए [जाव]°बम्भयारी । तए णं से सुबाहू अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ, २ बहूहिं चउत्थछट्ठट्ठम° [०] तवोवहाणेहिं अप्पाणं भावित्ता बहूइं वासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववन्ने ॥

से णं ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता माणुस्सं विग्गहं लहिहिइ, २

केवलं बोहिं बुज्झिहिइ, २ तहारूवाणं थेराणं अन्तिए मुण्डे [जाव] पव्वइस्सइ । से णं तत्थ बहूइं वासाइं सामण्णं पाउणिहिइ । आलोइयपडिक्कन्ते समाहिपत्ते कालगए सणंकुमारे कप्पे देवत्ताए उववन्ने । से णं ताओ देवलोगाओ [०] माणुस्सं । पव्वज्जा । बम्भलोए । माणुस्सं । तओ महासुक्के । तओ माणुस्सं । तओ आणए । तओ माणुस्सं । तओ आरणे । तओ माणुस्सं । सव्वट्ठसिद्धे । से णं तओ अणन्तरे उव्वट्टित्ता महाविदेहे वासे जाइं अड्ढाइं [०] जहा दढपइन्ने [०] सिज्झिहिइ [५] । "एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" ॥

२.

दोच्चस्स उक्खेवो ॥

तेणं कालेणं तेणं समएणं उसभपुरे नयरे । थूभकरण्डे उज्जाणे । धन्नो जक्खो । धणावहो राया । सरस्सई देवी । सुमिणदंसणं कहणं जम्मणं बालत्तणं कलाओ य, जोव्वणं पाणिग्गहणं दाओ पासाय भोगा य जहा सुबाहुस्स । नवरं भद्दनन्दी कुमारे । सिरिदेवीपामोक्खाणं पञ्चसयाणं । सामीसमोसरणं । सावगधम्मं । पुव्वभवपुच्छा ॥ महाविदेहे वासे पुण्डरीकिणी नयरी । विजयए कुमारे । जुगबाहू तित्थयरे पडिलाभिए । मणुस्साउए निबद्धे । इहं उप्पन्ने । सेसं जहा सुबाहुस्स [जाव] महाविदेहे वासे सिज्झिहिइ [५] ॥

३.

तच्चस्स उक्खेवो ।

वीरपुरं नयरं । मणोरमं उज्जाणं । वीरकण्हमित्ते राया । सिरी देवी । सुजाए कुमारे । बलसिरीपामोक्खा

पञ्चसयकन्ना । सामीसमोसरणं । पुव्वभवपुच्छा ॥ उसुयारे नयरे । उसभदत्ते गाहावई । पुप्फदत्ते अणगारे पडिलाभिए । मणुस्साउए निबद्धे । इह उप्पन्ने [जाव] महाविदेहे वासे सिज्झिहिइ [५] ॥

४.

चउत्थस्स उक्खेवो ॥

विजयपुरं नयरं । नन्दणवणं उज्जाणं । असोगो जक्खो । वासवदत्ते राया । कण्हा देवी । सुवासवे कुमारे । भद्दापामोक्खाणं पञ्चसयाणं [जाव] पुव्वभवे ॥ कोसम्बी नयरी । धणपाले राया । वेसमणभद्दे अणगारे पडिलाभिए । इह [जाव] सिद्धे ॥

५.

पञ्चमस्स उक्खेवो ॥

सोगन्धिया नयरी । नीलासोए उज्जाणे । सुकालो जक्खो । अप्पडिहओ राया । सुकन्ना देवी । महचन्दे कुमारे । तस्स अरहदत्ता भारिया । जिणदासो पुत्तो । तित्थयरागमणं । जिणदासपुव्वभवो ॥ मज्झमिया नयरी । मेहरहो राया । सुधम्मे अणगारे पडिलाभिए [जाव] सिद्धे ॥

६.

छट्ठस्स उक्खेवो ॥

कणगपुरं नयरं । सेयासोयं उज्जाणं । वीरभद्दो जक्खो । पियचन्दो राया । सुभद्दा देवी । वेसमणे कुमारे जुवराया । सिरिदेवीपामोक्खा पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं । धणवई जुवरायपुत्ते [जाव] पुव्वभवो ॥ मणिवया नयरी । मित्तो राया । संभूतिविजए अणगारे पडिलाभिए [जाव] सिद्धे ॥

७.

सत्तमस्स उक्खेवो ॥

महापुरं नयरं । रत्तासोगं उज्जाणं । रत्तपाओ जक्खो । बले राया । सुभद्दा देवी । महब्बले कुमारे । रत्तवईपामोक्खाओ पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं [जाव] पुव्वभवो ॥ मणिपुरं नयरं । नागदत्ते गाहावई । इन्दपुरे अणगारे पडिलाभिए [जाव] सिद्धे ॥

८.

अट्ठमस्स उक्खेवो ॥

सुघोसं नयरं । देवरमणं उज्जाणं । वीरसेणो जक्खो । अज्जुणो राया । तत्तवई देवी । भद्दनन्दी कुमारे । सिरिदेवीपामोक्खा पञ्चसया [जाव] पुव्वभवे ॥ महाघोसे नयरे । धम्मघोसे गाहावई । धम्मसीहे अणगारे पडिलाभिए [जाव] सिद्धे ॥

९.

नवमस्स उक्खेवो ॥

चम्पा नयरी । पुण्णभद्दे उज्जाणे । पुण्णभद्दो जक्खो । दत्ते राया । दत्तवई देवी । महचन्दे कुमारे जुवराया । सिरिकन्तापामोक्खा पञ्चसया कन्ना [जाव] पुव्वभवो ॥ तिगिञ्छी नयरी । जियसत्तू राया । धम्मवीरिए अणगारे पडिलाभिए [जाव] सिद्धे ॥

१०.

दसमस्स उक्खेवो ॥

तेणं कालेणं तेणं समएणं सागेए नामं नयरे होत्था । उत्तरकुरु उज्जाणे । पासमिओ जक्खो । मित्तनन्दी राया ।

सिरिकन्ता देवी । वरदत्ते कुमारे । वरसेणापामोक्खा पञ्च देवीसया । तित्थयरागमणं । सावगधम्मं । पुव्वभवपुच्छा ॥ सयदुवारे नयरे । विमलवाहणे राया । धम्मरुइं नामं अणगारं एज्जमाणं पासइ, २ पडिलाभिए समाणे मणुस्साउए निबद्धे । इहं उप्पन्ने । सेसं जहा सुबाहुस्स कुमारस्स । चिन्ता [जाव] पव्वज्जा । कप्पन्तरिओ [जाव] सव्वट्ठसिद्धे । तओ महाविदेहे जहा दढपइन्नो [जाव] सिज्झिहिइ [९] ॥

"एवं खलु, जम्बू, समणेणं [जाव] संपत्तेणं सुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते"। "सेवं भन्ते, सेवं भन्ते" ॥

विवागसुयस्स दो सुयक्खन्धा, दुहविवागो सुहविवागो य । तत्थ दुहविवागे दस अज्झयणा एक्कसरगा दससु चेव दिवसेसु उद्दिसिज्जन्ति । एवं सुहविवागे वि । सेसं जहा आयारस्स ॥

॥ एक्कारसमं अङ्गं समत्तं ॥

Notes.

[The two numbers in the beginning in the notes on each item indicate the page and line. The notes are given to facilitate the understanding of those topics of the text which are not made clear by the translation, introduction and vocabulary.]

According to commentator Abhayadeva विवागसुय in Sanskrit is विपाकश्रुत i. e. the Revealed Text which explains the fruits of acts (विपाक). The acts can be either good or bad. Accordingly the work is divided into two parts or सुयक्खन्ध, one dealing in 10 chapters with the fruits of bad acts (i. e. दुहविवाग सुयक्खन्ध) and the other dealing in 10 chapters with the fruits of good acts (i. e. सुहविवाग सुयक्खन्ध). See note under the Trans. P. 1.

1. 1. तेणं कालेणं तेणं समएणं The com. takes the expression as ते णं काले णं etc. interpreting काले and समए in locative and णं as an expletive. काल denotes the greater division of time viz. the fourth आरक or spoke of the present अवसर्पिणी cycle. समय denotes the particular period when the story to be described happens.

The general structure of the story is stereotyped. Arya Sudharman arrives at a particular

town, puts up at a particular sanctuary. The king and townspeople come out to hear his religious discourse and go back. Then his pupil Jambu raises the question and the story is narrated. The descriptions of various persons and things are also stereotyped and are always mentioned in the text by [जाव], [०], वण्णओ, जहा दढपइन्नो तहा, or जहा पन्नतीए and are to be supplied verbetim from other or previous texts.

3. 5. चोद्दसपुव्वी चउनाणोवगए 14 Pūrvas constituted the pre-Mahavira Jain texts which are now lost to us; the present Jain canon as consisting the preachings of Mahavira was put in order by Devardhiganin in the 5th century A. D. चउनाणोवगए possessing 4 kinds of knowledge. See Trans. P. 96 for fuller details of 4 Kinds of knowlege.

3. 10. सुत्तुस्सेहे com. सप्तहस्तोत्सेधः i. e. possessing the height of 7 hand-measures.

4. 16. पण्हावागरणाणं etc. The principal Agama texts are 12 in number. The last one is lost. That is, we possess 11 Angas of which प्रश्नव्याकरण is the 10th Anga and the 11th Anga is विपाकश्रुत.

4. 11-12. contains a mnemonic verse enlisting the 10 persons after whom each chapter in the first book is named.

5. 5. अत्तए = आत्मजः a son; हुण्ड i. e. disproportionately built in all limbs. वायव्व paralytic.

5. 13. पगड्डिज्जमाणे [प्रकृष्यमाण] कृष्=कड्ड and प्रकृष्=पगड्ढ: being dragged. फुट्टहडाहडसीसे i. e. the head was covered very much with the patches of hair which had sprouted cf. हडाहड meaning 'very much' in Guj. com: स्फुटितकेशसंचयत्वेन विकीर्णकेशं 'हडाहडं'ति अत्यर्थं शीर्ष-शीरो यस्य सः। — मच्छियाचडकरपहगरेणं by the swarms of flies; चडकर and पहगर are synonyms meaning 'a swarm'.

5. 21. इन्दमह A kind of festival dedicated perhaps to Indra.

6. 28. अतुरियं not hastily; that is, remaining careful as to the non-injury to living organisms while passing on the road.

7. 7. अणुमग्गजायए born afterwards. Mrigadevi wants to show to Gautama sons born afterwards; as the first-born was deformed and ugly. But Gautama asks her to show him the son hidden in the subterranean house. She wonders how he knew about her decrepit son but Gautama explains that the information was given to him by his master of miraculous power.

9. 11. मुहपोत्तिआ See. Trans. P. 10. foot-note.

9. 14. दच्चा = दत्वा, भोच्चा = भुक्त्वा. correct the misprint मोचा in the text.

9. 21. खेड com. खेडेत्ति धूलिप्राकारं a small town with mud-fortification.

9. 22–23. तस्स...होत्था That town of Vijayavardhamana had an extent of 500 villages. आभोग=extent.

9. 24. रट्ठउड = राष्ट्रकूट com: रट्ठउडेत्ति राष्ट्रकूटो मंडलोपजीवी

रायनिबोधिक: i. e. A royal officer who is the head of the province i. e. the governor.

10. 3—7. describe the cruel ways of Ikkai. कर–a tax भर–a super-tax विद्धि–com : कुटुंबिनां वितीर्णस्य धान्यस्य द्विगुणादेर्ग्रहणे: । i. e. by taking two or three times more the quantity of corn given to the farmers in their need. In certain texts there is the reading वित्ति (which com. also notes) i. e. by compelling the subjects to render services to the king's officers. दिज्ज by charging exorbitant interest to the debtors. मेज्ज–मेय–charging punitive taxes by creating fights and dissensions among people. कुंत–by giving over a part of district to an officer with absolute power, on the condition of the payment of the fixed revenue.

10. 9. माडंबिय–the head of a town within whose radius of two yojanas there is not a single village.

10. 10. कारण—the fixed line of action to bring about the results desired.

10. 17. जमगसमगं simultaneously. P. 10. 18–19. The list of diseases; see Trans. Foot-note P. 15.

11. 4. जाणअ [ज्ञायक] a knower; my Ms. and Agamodaya Series Text read जाणुओ, though the meaning is the same.

11. 11. सत्थकोसहत्थगया with the box of surgical instruments in their hands.

11. 16–18 अवद्दण branding अणुवासण by forcing oil inside through anus. बत्थिकम्म by entering oil inside the head etc. by means of a leather string, or by entering the leather-string with oil inside through anus. निरूह is the same as अणुवासण, the only difference being in the materials to be used.

12. 1. संता तंता परितंता tired in body, tired in mind and परितंता (परि+√तम् Past part.)i. e. tired in both mind and body.

12. 6. अट्टदुहट्टवसट्ट [आर्त-दुःखार्त-वशार्तः] pained in mind, pained in body, pained in senses. com आर्तो मनसा दुःखितो दुःखार्तो देहेन वशार्तो इंद्रियवशेन पीडितः ।

12. 7. रयणप्पभा पुढवी The first of the seven hells in Jain cosmography; they are रत्नप्रभा, शर्कराप्रभा, वालुकाप्रभा, पंकप्रभा, धूमप्रभा, तमःप्रभा, महातमःप्रभा See. my Ed. of अंतगड. Appendix III.

12. 8. सागरोवमट्ठिइए–with the life of a Sāgaropama. See Trans. Foot-note P. 20.

12. 16–17. पुव्वरत्तावरत्तकालसमयंसि. In the first part of the night and in the later part of the night.

12. 22. निच्छइ i. e. न इच्छइ does not wish.

15. 18. खलीणमट्टियं खणमाणे etc. while digging up the lumps of earth high up on the bank of the great bank of the Ganges. com: खलीणमट्टिय त्ति खलीनां आकाशस्थां छिन्नतटोपरिवर्तिनी ।. Agamodaya Ed. reads खलीयमट्टियां; my Ms. reads खलीमट्टियं खणमाणे i. e. स्खलित-मृत्तिकां खनन् i. e. digging loose earth which would

give way with the least attempt of digging, consequently crushing the person doing so. This is, I think, perhaps the correct interpretation.

16. 20,-17. 4. The description of a courtesan named Kamajzaya, बावत्तरिकलापंडिआ well-versed in 72 arts. For the enumeration of 72 arts see औपपातिकसूत्र Suru's Ed. P. 77. Sutra 107. लेहं गणियं रूवं णट्ट गीयं etc. चउसट्ठिगणियागुणोववेया Endowed with 64 qualities of a courtesan com : गीतनृत्यादीनि विशेषत : पण्यस्त्रीजनोचितानि यानि चतुःषष्ठिविज्ञानानि ते गणिकागुणाः अथवा वात्सायनोक्तान्यालिंगनादीन्यष्टौ वस्तूनि तानि च प्रत्येकमष्टभेदत्वाच्चतुः षष्ठिर्भवतीति, चतुःषष्ठ्या गणिकागुणैरुपपेता या सा तथा। एगूणतीसविसेसे रममाणी dallying in 29 different ways एकवीसरइगुणप्पहाणा who had 21 qualities of fanning the passions of men. बत्तीसपुरिसोवयारकुसला clever in attending upon men in 32 ways. नवंगसुत्तपडिबोहिया-नवाङ्गसुप्तप्रतिबोधिता whose nine sleeping sense-organs were awakened by the youth. Com : द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे एका जिह्वा एका त्वक् एकं च मनः इत्येतानि नवांगानि इत्येतानि सुप्तानि यौवनेन प्रतिबोधितानि, स्वार्थग्रहणपटुतां प्रापितानि यस्याः सा तथा। संगयगयभणिय etc. who had proper gait, speech, act, dalliance, amourous talks, and clever in smart and fitting manners.

17. 14. छट्ठं छट्ठेण by taking food every sixth meal; that is the person has to observe a fast for two days and a half.

17. 15. जहा पण्णतीए i. e. यथा प्रज्ञप्त्यां i. e. as is said in the व्याख्याप्रज्ञप्ति or भगवतीसूत्र the fifth scripture of the Jain Canon.

18. 3. वज्झकक्खडियजुयनियत्थं who had put on a pair of rough (कक्खडिय) rags fit for a person worthy to be killed (वज्झ=वध्य). The com. instead of कक्खडिय reads करकडिय and explains : वध्यश्चासौ करयोः हस्तयोः कट्यां कटीदेशे युगं युग्मं निरसितश्चेति समासोऽतस्तम्, अथवा वध्यस्य यत्करकटिकायुगं निन्द्यचीवरिकाद्वयं तन्निवसितो यः स तथा तम् ।

18. 4. कागणिमंसाइं खावियन्तं being made to eat the pieces of his own flesh, small as the काकणी or Gunja fruit.

18. 5. कक्खरगसएहिं हम्ममाण being punished by hundreds of whips.

18. 24. गोमण्डवए अणेगखम्भसयसंनिविट्ठे A cattle-shed supported by hundreds of pillars

19. 15. आसाएमाणीओ विसाएमाणीओ [आस्वादयन्त्यः विस्वादयन्त्यः] Eating a litttle and throwing away more as when we eat a sugar-cane; and eating more and throwing away less as when we eat खर्जूर. आ = less; वि = more.

21. गोत्तासअ [गोत्रासक] One who does cruelty to cattle.

22. 2—3. जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति com : जातानि–उत्पन्नानि अपत्यानि निर्द्रुतानि–नियतानीत्यर्थः यस्याः सा जातनिर्द्रुता वाऽपीति एतदेवाह–जाता जाता दारका विनिघातमापद्यन्ते तस्या इति वाक्यम् ॥ निंदुया, Therefore

according to the commentator निर्वृत; the text itself explains the meaning of बायनिंडुया.

22. 11–12. ठिइवडिय The rite performed at the birth of a child to wish him perhaps a long life. Com. स्थितिपतितां कुलक्रमागतां वर्धमानकादिकां पुत्रजन्मक्रियाम् । i. e. The rite performed at the time of boy's birth consisting of the ceremony of breaking the joyous news of the birth (Guj. वधामणी) etc;–a traditional rite, performed on the very day of birth. चंदसूरपासणिज्जं This rite of exposing the child to the sun and moon performed on the 3rd day after the birth and जागरिय means the rite of the sixth night after the birth when the fate of the child is fixed.

23. 18. अणोहट्टिए com. यो बलाद्धस्तादौ गृहीत्वा प्रवर्तमानं निवारयति सः अपघट्टकः तदभावादनपघट्टकः i. e. not checked from his actions.

24. 2. निच्छुभावेइ was driven out.

24. 3. अब्भिन्तरयं ठावेइ put her into the harem; once the courtesan was put in the harem, she was in the absolute possession of one in whose harem she was placed and it was not legal for others to pester about her and violate her faithfulness.

24. 15. मणुस्सवागुरापरिक्खित्ते surrounded by the

ring of men com; मनुष्या वागुरेव मृगबन्धनमिव सर्वतःभवनात् तथा परिक्षिप्तः यः स तथा ।

24. 20. अवओडयबंधन: अवकोटनेन च–ग्रीवायाः पश्चाद्भाग-नयनेन बंधनं यस्य स तथा तं i. e. bound him bending his neck backward.

25. 2. तिभागावसेसे दिवसे सूलीभिन्ने कए समाणे being impaled on gallows when one-third of the day only remained.

25. 11. जायमेत्तकं वध्धेहिन्ति–As soon as born, his testicles will be cut off and he will be taught the work of a eunach to a coutesan.

26. 15—16. कोलम्ब a corner in the mountain; com. कोलंब: प्रान्तः तत्र संनिविष्टः–संनिवेशिता या सा तथा कोलंबो हि लोके अवनतं वृक्षशाखाग्रमुच्यते इति उपचारतः कन्दरप्रान्तः कोलम्बः व्याख्यातः ।–वंसीकलंक a hedge made up of the net-work of the strips of bamboo.

27. 2–3. गण्ठिभेयाणं of pickpockets (ग्रन्थिभेदानां) संधिच्छेयाणं of those who tear open the walls.

खंडपट्टाणं of those whose clothes consisted in a rag as all their money was squandered by them after wine and gambling. कुडंगे यावि होत्था was as it were in the bamboo-grove i. e. a strong protection.

27. 13. विण्णायपरिणयमेत्ते who attained the end (परिणय = परिणत or परिणम) of the learning (विण्णाय–विज्ञात or विज्ञान).

28. 19. दिन्नभइभत्तवेयणा who were given the wages in the form of cash or food. कुद्दालियाओ य पत्थियपिडए य–spades and bamboo-baskets [प्रस्थिका–पिटक]; both the words mean 'baskets'.

29. 23. जिमियभुत्तुत्तरागयाओ who had taken their meals and come after their meals com. जेमिताः कृतभोजनाः भुक्तोत्तरं–भोजनानन्तरं आगता उचितस्थाने यास्तास्तथाः।

29. 26. दामाहिं with nooses or snares com: पाशकविशेषैः। The com. says: 'दाहाहिं'ति क्वचित् तत्र प्रहरण-विशेषैः दीर्घवंशाग्रन्यस्तदात्ररूपैः weapons consisting of a long bamboo-stick with sickle-like blade at one end.

31. 17. कप्पायं गिण्हइ took a suitable tax कल्पः i. e. उचितः proper and आय means the income forthcoming from the people.

32. 10. तिवलियं भिउडिं ललाटे साहट्टु दण्डं सद्दावेइ sent for the commander of the army having contracted his brow in three folds. com. दण्डं ति दण्डनायकम्।

33. 17–18 विसमदुग्गगहणं ठिए गहियभत्तपाणे तं दण्डं पडिवालेमाणे चिट्ठइ He (Abhaggasena) stood waiting for the commander-in-chief, after having taken meals and drink, and taking resort in the thicket difficult to approach and uneven. com. विसमदुग्गगहणं ति विषमं निम्नोन्नतं दुर्गं दुष्प्रवेशं गहनं वृक्षगह्वरम्।

34. 5. उरंउरेण–com. उरंउरेणं ति साक्षादित्यर्थः।

34. 5—7. सामेण...होत्था He could be approached

only by being taken into confidence by means of negotiations, dissensions (in an enemy's party) and valuable gifts. उवप्पयाण = उपप्रदान i. e. दान.

34. 7. सीसगभमा followers. The com: शिष्या एव शिष्यकास्तेषां भ्रमा भ्रान्तिर्येषु ते शिष्यकभ्रमाः–अथवा, शीर्षकं–शिर एव शिरःकवचं वा तस्य भ्रमः अव्यभिचारितया शरीररक्षत्वेन वा ते शीर्षभ्रमाः। The com. is not sure how to understand the word.

34. 15–16. उस्सुक्कं दसरातं पमोयं घोसावेइ—He declared a ten-night festival without fees. उस्सुक्कं ति अविद्यमानशुल्कग्रहणम्।

35. 1. नाइविकिट्ठेहिं अद्धाणेहिं सुहेहिं वसहीपायरासेहिं–with journeys not extended long and with comfortable residence com. 'नाइविगिट्ठेहिं' ति अनत्यंतदीर्घैः 'अद्धाणेहिं'ति प्रयाणकैः, 'वसहिपायरासेहिं' वासिकप्रातर्भोजनैः।

36. 20. जहा पढमे i. e. the whole is to be repeated as is found in the previous chapter.

38. 15. कप्पणिकप्पाइं करेन्ति make them into pieces and small pieces. The relation of this word is with √कृत् to cut.

40. 21. मइं अयोमयं तत्तं समजोइभूयं इत्थिपडिमं अवयासाविए समाणे being made to embrace an iron statue of a woman strongly heated and hence burning like fire. com. अओमयं'ति अयोमयीं 'तत्तं' तप्ता कथमित्याह 'समजोइभूयं' ति समा तुल्या ज्योतिषा–वह्निना भूता या सा तथा ताम्। 'अवयासाविए' त्ति अवयासितः आलिङ्गितः।

42. 25. हियउण्डए muscles of the heart. com. हिययउंडीओ त्ति हृदयमांसपिण्डान्

43. 17. निव्वत्तबारसाहस्स who completed the twelfth day after his birth.

45. 20. दिन्नवियार [दत्तविचारः] was given a free access. com. 'दिन्नवियारे' त्ति राज्ञाऽनुज्ञातसंचरणः अनुज्ञातविचारणो वा ।

46. 5. अप्पेगइआ [अपि + एककिकाः] some.

46. 21. अगणिकायंसि अइहिया चिट्ठंति were kept burning on fire अगणिकायंसि i. e. अग्निकायायाम् or अग्नौ; अइहिया = आदग्धा.

47. 3–4. बहवे हत्थुण्डुयाण य...संनिक्खित्ता चिट्ठन्ति That Jailor Dujjohana had many heaps and collections of hand-cuffs, fetters for feet, massive wooden frames to fasten on the feet of the prisoner, shackles and iron chains which were lying scattered com. 'हत्थुंडुयाण' त्ति अण्डूनि काष्ठादिमयबन्धनविशेषाः एवं पादान्दुकान्यपि 'हडीणे य' त्ति हडयः खोटकाः 'पुंज' त्ति सशिखरो राशिः 'निगर' त्ति राशिमात्रम् ।

47. 9. कणंगर small anchors of stone. com. 'कनंगराण य' त्ति काय-पानीयाग्र नंगराः-बोधिस्थनिश्चलीकरणपाषाणास्ते कनंगराः कानंगराः वा-ईषन्नंगरा इत्यर्थः । कलम्बचचीरपत्ताण The com. says शस्त्रविशेषः; it is difficult to identify what sort of weapon is meant.

47. 22. गण्ठिभेअ a pick-pocket.

51. 11. रसियाए य पूइएण य थिविथिवियवणमुहकिमिउत्तयंत

पगलंतपूयरुहिरं–dripping with pus and watery blood, the worms pricking the sores which were giving out pus and blood. Com: –' थिवथिविंत 'त्ति अनुकरणशब्दोऽय ' वणमुहकिमिउत्तयंतपगलंतपूयरुहिरं 'ति व्रणमुखानि कृमिभिः उत्तुद्यमानानि ऊर्ध्वं व्यथ्यमानानि प्रगलत्पूयरुधिराणि च यस्य स तथा तम् ।

51. 20. भत्तपाणं पडिदंसेइ showed all alms to Samana and being permitted by him he took food and drink etc.

51. 20–21. बिलमिव पन्नगभूएणं अप्पाणेणं. According to the com, पन्नगभूतः नागकल्पः भगवान् आहारस्य रसोपलंभनार्थमचर्वणात्; कथं भूतमाहारम् ?–बिलमिव असंपर्शतात्; नागो हि बिलमसंस्पृशन् आत्मानं तत्र प्रवेशयति, एवं भगवानप्याहारमसंस्पृशन् रसोपलंभानपेक्षः सन्नाहारयति। The whole expression means: He took food without any attachment or liking for that food but simply to support his life just as a serpent takes to its hole. According to the com : He took his food without allowing the food to graze the sides of his mouth, showing apathy to taste, just as a snake enters into its hole without touching the side of the hole. The com. adds अचर्वणात् i. e. to avoid the last possibility of enjoying the taste, he did not chew the food like a serpent. In आचारांग I. vii. 6. 2. the monks are forbidden to roll their food from one side of the mouth to the other in order to enjoy its taste.

52. 2. पच्चत्थिमिल्लेणं दुवारेणं [पश्चिमेन द्वारेण] by the western door.

52. 18–20. अट्ठंगाउव्वेयपाढए...लहुहत्थे who had studied the eight branches of the science of medicine. viz. (1) The science of nursing children com: 'कुमारभिच्चं' ति कुमाराणां बालकानां भृतौ पोषणे साधु कुमारभृत्यं, तद्धि शास्त्रं कुमारभरणस्य क्षीरस्य दोषाणां संशोधनार्थं दुष्टस्तन्यनिमित्तानां व्याधीनामुपशमनार्थं चेति। (2) शलाग i. e. the science of medicine where the needle is to be used such as for the diseases of nose, ear etc. com. शलाग त्ति शलाकाया कर्म शालाक्यं, तद्धि ऊर्ध्वजन्तुगतानां रोगाणां श्रवणवदनादि संश्रितानामुपशमनार्थमिति। (3) science of surgery (4) the science of the cure of bodily diseases (5) The science of the cure for poisons. (6) The science of warding off evil spirits (7) The science of elixirs of life. (8) The science of medicine to secure manly power. He had a soothing hand (सिवहत्थे); he had a happiness-giving hand (सुहहत्थे); he had a light hand (लहुहत्थे).

54. 10. ओवायइत्तए com. उपयाचितुमिति to ask a favour.

58. 1–2. अहापज्जत्तं समुदाणं गहाय having accepted the alms in a befitting manner.

59. 7–8. विउलं हरियसागं उवक्खडावेन्ति they made him eat green vegetables in a great quantity.

61. 6–7. उप्पत्तियाहि [४] बुद्धीहि See. Trans. P. 96.

61. 8. ओवीलणेहिं com. अवपीडनं by rubbing or pressing.

61. 14. पडियारनिव्विण्णे to whom the remedies were of no avail.

63. 6–7. कालधम्मुणा संजुत्ते died.

63. 10. नो आढाइ नो परिजाणाइ did not honour or pay heed.

63. 24. तं न नज्जइ णं मम केणइ कुमरणेण मारिस्सइ I do not understand (literal: नज्जइ = ज्ञायते passive voice) by what wretched death they will kill me.

63. 25. कोवघर i. e. An Anger-house i. e. the hall where queens pass their time when angry or displeased.

64. 5. उप्फेणउप्फेणियं com. सकोपोष्मवचनं with the words hot with anger i. e. breathing angrily.

64. 15. जत्तिहामि, the Agmodaya Ed. घत्तिहामि; Our Ms. यत्तीहामि com: घत्तिहामि ति यतिष्ये; Vaidya जत्तिहामि = I shall try.

66. 15. उप्पि आगासतलगंसि कणगतिदुसेणं कीलमाणी विहरइ enjoyed playing with a golden ball on a top terrace (of the palace open under the sky).

67. 8–9. देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेह जइ वि सा सयंरज्जसुक्का—get (lit. choose) girl Devadatta as the bride of the crown-prince Pusnandi

even if she requires a dowry of my whole kingdom.

67. 21–22. सरिसो वा सजोगो or the match is fitting.

70. 8. अवाणंसि पक्खिवइ thrust it into the anus of queen Siri. अवाण [अपान] the gas of the body given out of anus (गुदेऽपान:); hence here 'anus'.

7. 19–20. जहा वेसमणदत्ते तहा, अञ्जुं पासइ, नवरं अप्पणो अट्ठाए वरेइ जहा तेयली—Saw Anju (here the rest is to be supplied exactly as in the case of king Vesamanadatta); (only = नवरं) selected her for himself (like Teyali). The expression नवरं is used to show the slight difference with the account to be followed ditto, according to the text quoted above. Here the account is to be followed exactly according to the account of Vesamana datta but the only difference 'अप्पणो अट्ठाए वरेइ' and this latter account of the choice for himself is is be followed in accordwith the account of Teyali (in ज्ञाताधर्मसूत्र XIV).

76. 4–5. पञ्चणुव्वइयं सत्तसिक्खावइयं . गिहिधम्मं पडिवज्जइ took to the duties of a householder consisting 5. Anuvratas and 7 Sikshavratas. (See. Trans. Foot-note P. 120). अणुव्रत = lesser vows to be followed by a layman in contrast with the महाव्रतs to be followed by a monk. तत्त्वार्थाधिगमसूत्र VII 1–2. हिंसानृतस्तेयाब्रह्मपरिग्रहेभ्यः विरतिः व्रतम् ॥ १ ॥ देशसर्वतः अणुमहती

॥ १ ॥ "The व्रत or the vow means stopping from (1) Killing (2) falsehood (3) stealing (4) incontinence (5) possessions. [Sutra 1]. The व्रत is अणु (partial) or महत् (complete) according as it is followed in a restricted manner (देशत:) or fully (सर्वत:) [Sutra 2].

Thus we see that the layman takes up अणुव्रतs or partial vows and stops from the gross aspects (थुलग=स्थूलक) of the above five sins.

7 शिक्षाव्रतs (3 गुणव्रतs + 4 शिक्षाव्रतs) See तत्त्वार्थ. VII. 16. दिग्देशानर्थदंडविरतिसामायिकपौषधोपवासोपभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च ॥ i e. 3 गुणव्रतs (1) दिग्विरतिव्रत the vow to set a limit to the directions of movements (2) देशविरतिव्रत the vow to limit the regions of movements (3) अनर्थदंडविरतिव्रत the vow to guard the soul against unnecessary evils; + 4 शिक्षाव्रतs (4) सामायिकव्रत the vow to observe the righteous conduct (5) पौषधोपवासव्रत the vow to fast on particular days. (6) उपभोगपरिभोगपरिमाणव्रत the vow to limit the enjoyments of food, drink etc. (7) अतिथिसंविभागव्रत the vow of sharing one's food with monks, nuns and other visitors.

76. 25-26. मासक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ engrossed himself with the study of the sacred texts in the first Porasi-a period of three hours (lit. human shadow used to indicate time).

पोरिसी = The first watch of the day (= पुरुषप्रमाणछाया) or a quarter of a day or night; each watch beginning at noon. सज्झाय = स्वाध्याय = the reading of scriptural texts.

77. 10–11. दव्वसुध्धेणं [०] तिविहेणं तिकरणसुध्धेणं–com: 'दव्वसुध्धेणं' ति द्रव्यतः शुध्धेन प्राशुकादिनेत्यर्थः, इहान्यदपि 'गाहगसुध्धेणं दायगसुध्धेणं' ति दृश्यं, तत्र ग्राहकशुद्धं यत्र ग्रहीता चारित्रगुणयुक्तः दायकशुध्धं तु यत्र दाता औदार्यादिगुणान्वितः अत एवाह—'तिविहेणं' ति उक्तलक्षणप्रकारत्रययुक्तेनेति 'तिकरणसुध्धेणं' ति मनोवाक्कायलक्षण-करणत्रयस्य दायकसंबंधिनो विशुध्धतयेत्यर्थः। The alms that are pure in three ways viz. (1) as regards द्रव्य i. e. object itself (2) as regards the ग्राहक i. e. the receiver (3) as regards the दायक i. e. the giver. Moreover it must be pure in three ways viz. it must be given with a pure (1) mind (2) body and (3) speech.

78. 11. चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु com. अत्रोद्दिष्टा–अमावास्या on the 14th, 8th, 15th of the dark half and the 15th of the bright half of the lunar month. This para refers to the पौषधोपवासव्रत.

79. 14. जहा मेहे The story of मेघ is narrated in णायाधम्मकहा I. i.

79. 16. इरियासमिए heedful in walking.

The Eleventh Anga
called
Vivāgasuyaṃ
or
The fruits of acts good and bad.[1]

Expounded in two books.
Each comprising ten lectures.

First book.
called
Duhavivāgā[2]
or
The fruits of bad acts.

First Lecture.

THE STORY OF MIYĀPUTTA.

At that time and at that period, there was a town called Champā, (its description *to be here*

---

1. This is the interpretation of the title of the work, given by the Sk. Commentary. The work is an explanation (*pratipādana*), in two books (suyakhandā) of the fruits of acts good and bad *punyapāparûpakarmaphalaṃ*.

2. *Duhavivaga* Sk. *Dukhavipākāhā*; the fruits of bad acts (pāpakarmafalāni, dukhānāṃ dukhahetutwat pāpakarmaṇām vipākāhā).

supplied),[1] *and near it* the Cheiya Punnabhadda, (*its* description).

At that time and at that period the venerable houseless monk Suhammā, the disciple of the ascetic Lord Mahāvira, who was possessed of the knowledge of previous birth-*jātismarana*, (*his* description *to be here supplied*), who was possessed of the knowledge of the Fourteen Purvas, who was possessed of four Knowledges, who was surrounded by five hundred houseless monks in successive order (*here the rest is to be supplied* down *to the incident, that he*) resorted to the temple Punnabhadda *which was a place* fit *for monks*, (*here the rest is to be supplied down to the incident, that*) the assembly dispersed and having heard the sermon (lit religion) returned into that very direction from which it came.

At that time and at that period, there also was resorting the venerable houseless monk named Jambú, reverently waiting on the venerable Suhammā, whose height was seven feet like Gautama swāmi (*here the rest to be supplied from the description of Gautamaswami in the Bhagavati Sútra*, upto) engrossed in the granary of meditation.

1 The portions printed in italics are not in the Prakrit text, but have been added to facilitate its understanding. The portions, enclosed within round brackets are rubrical directions to the reciting monk regarding the passages to be supplied by him from memory, and cited from other sacred books of the Jains.

That venerable houseless monk named Jambū who was possessed of faith (*here the rest to be supplied upto the incident, that*) he went *near the place* where the venerable houseless monk Suhammā was, and solemnly circumambulated him three times from the left to the right (direction)[1] and saluted him and bowed down to him (*here the rest to be supplied* upto the *incident*, that he) reverently waiting on him spoke to him thus :

2 " If Reverend Sir, the Samana, the blessed Mahāvira (*here all the epithets are to be enumerated* down to) who has obtained *emancipation*, has taught this as the purport of the tenth Anga, called the Panhāvāgarana, what then Reverened Sir, did the Samana (*as above*, down to) who has obtained *emancipation*, teach as the purport of the eleventh Anga *which is called* the Vivāgasuyam ?

Then the venerable houseless monk Suhammā spoke to the houseless monk named Jambū thus :

---

1 Text āyāhinam payāhinam, Sk. ā-dakshina-pradakshinam; the ceremonious circumambulation of a person for the purpose of showing him reverence, done both at meeting and parting. It consists in walking three times round him, so as to keep one's right side constantly turned towards him. To do this one must start from the right of the person reverenced and come round to his left. It is commonly said to consist in moving from the left to the right. In that case, ' the left means the left of the reverencing person,. which, of course, corresponds to the right of the person reverenced.

"Truly, Jambû, the Samaṇa (*as above*, down to) who has obtained *emancipation* has expounded two books *comprised in* the eleventh Anga, the Vivāgasuyaṃ. They *are the following*: "The fruits of bad acts" and "The fruits of good acts."

Then Jambû said: "If, Reverend Sir, the Samaṇa (*as above*, down to) who has obtained *emancipation*, has expounded the eleventh Anga, the Vivāgsuyaṃ, in the two books *viz.* "The fruits of bad acts" and "The fruits of good acts", how many lectures, then, Reverend Sir, did the Samaṇa (*as above*, down to) who has obtained *emancipation*, deliver in the first book *called* "The fruits of bad acts" ?

Then the venerable houseless monk Suhammā spoke to the houseless monk Jambû thus: "Truly Jambû, the Samaṇa who has made the beginning, who has established the Tîrth (*as above* down to) who has obtained emancipation, has delivered ten lectures *comprised* in the *first book*, "The fruits of bad acts." They are the following : first the *Story of* Miyāputta, and secondly of Ujjiyaya, thirdly *of* Abhagga, fourthly *of* Sagaḍa, fifthly *of* Vahassaî, sixthly *of* Nandi, seventhly *of* Umbara, eighthly *of* Soriyadatta, ninthly *of* Devadattā and tenthly *of* Anjû.

Then Jambû said: "If, Revernd Sir, the Samaṇa, who has made the beginning and who established the Tîrth (*as above* down to) who has obtained emancipation, has delivered ten lectures

of *the first book*, " The fruits of bad acts " viz. first *the* Story of Miyāputta, down to tenthly *of* Anjû what, then, Reverend Sir, did the Samaṇa (*as above* down to) who has obtained emancipation, teach as the purport of the first lecture *of the first book*, " The fruits of bad acts " ?

Then that houseless monk Suhammā spoke to the houseless monk Jambû thus : "Trully, Jambû at that time and at that period there was a city called Miyagāma (*its description to be given here*). Outside of that city of Miyagāma there was in a north-easterly direction a park called Chandanapāyava which was covered with flowers of all the seasons (*here the rest of its description to be given*). There, there was a very old temple resembling Punnabhadda, (*here the rest of its description to be given*), of the Jakhha Suhamma. In that Miyagāma city there dwelt, at that time, a Kshatriya king named Vijaya, (*here his description to be given*). That Kshatriya *king* Vijaya had a queen named Miyā, a woman perfect in every way (*here the rest of her epithets to be given*).

That Kshatriya *king* Vijaya had a son named Miyāputta born of his queen Miyā, who was blind by birth, dumb by birth, deaf by birth, lame by birth, ugly by birth and paralytic by birth. That boy had no hands, feet, ears, eyes and nose, *but* he had a shape of these limbs only in form.

Therefore, that Miyādevî began to rear up

that boy Miyāputta in a secret subterranean house, by means of food *prepared* secretly.

3. There lived in the city of Miyagāma a man who was blind by birth. He, who was led in the front with a stick by a man possessed of sight, whose head was characterised by dishevelled hair and whose path was followed by a collection of the swarms of bees, used to earn his livelihood by means of begging (lit. by winning the sympathy or kindness of people).

At that time and at that period, the Samana, the blessed Mahāvira (as above § 2, down to) arrived on a visit, and a company of people went out *to hear him.* Then getting the intelligence of this that Kshatriya king Vijaya *also* went out *to hear him,* just as king Kuniya *had done on another occasion* (and so forth, see § 2, down to) and stood waiting on him.

Then that man who was blind by birth having heard that loud clamour of the people spoke to that man (*possessed of sight*) thus : Oh, you beloved of the gods ! is there to-day a festival in the city of Miyagāma in honour of Indra ? (*here the rest to be supplied down to, that the people*) go out ?

Then, that man (*possessed of sight*) spoke to the man who was blind by birth thus : " Oh, beloved of the gods ! there is no festival in honour of Indra (*as above* down to) go out. But verily, oh, beloved of the gods, the Samaṇa

(as above § 2, down to) is staying *here on a visit*, and therefore they (*here the rest to be supplied* down to) go out.

Then that man who was blind by birth spoke to that man (possessed of sight) thus: "Oh, you beloved of the gods! let us also go. We shall also *go* (*and as above*, down to) wait on him.

Then that man, who was blind by birth, being led in front by means of a stick, proceeded to *the place* where the Samaṇa the blessed Mahāvīra was *staying*. Having gone there he solemnly circumambulated him three times from the left to the right, and having done so, he saluted him and bowed down to him and (*as above* § 2, down to) stood waiting on him.

Then the Samaṇa, expounded the Law to that Vijaya *and others* and the company of people (*here the rest to be supplied* down to) went home, and Vijaya also went away.

4. At that time and at that period, the eldest disciple of the Samaṇa named Indrabhūti, a houseless monk (*here the rest to be supplied* down to) was staying *there*. Then that venerable Goyama saw that man who was blind by birth, and having done so, he, who was possessed of faith (*here the rest to be supplied* down to) spoke thus: "Oh, Reverned Sir, is there any man who is blind by birth or who is blind as well as ugly by birth?"

The Samana replied: "Yes, there is *such a man.*"

Goyama asked: "Oh, Reverend Sir, why is he blind by birth, or, blind as well as ugly by birth?"

The Samana replied: "Truly, oh, Goyama! In this very city of Miyagāma there is a boy, the son of the Kshatriya king Vijaya by Miyādevî who is blind by birth or, blind as well as ugly by birth. That boy has (*as above* § 3, down to) rears him up.

Then that venerable Goyama bowed down to and saluated the venerable Samana Mahāvira, and having done so spoke thus: "Oh, Reverned Sir! with your permission I wish to see that boy Miyāputta."

The Samana repiied: "Oh, beloved of the gods! do, as you please."

Then that venerable Goyama, having obtained permission from the venerable Samana Mahāvîra, *and greatly* delighted and pleased went away from the presence of the venerable Samana, and having done so he, without hurry (*here the rest to be supplied*, down to) carefully guarding *his steps* to where the city of Miyagāma was. Having done so, he went right through the city of Miyagāma to where was situated the palace of Miyādevî.

Then that Miyādevî saw the blessed Goyama coming, and having done so she, delighted and

pleased (*here the rest to be supplied*, down to), spoke thus : " Oh, beloved of the gods ! Tell me the cause of your coming."

Then the blessed Goyama spoke thus to Miyādevî : " Oh, beloved of the gods ! I have come anon to see your son."

Then that Miyādevî decorated with all *kinds* of ornaments *her* four sons who were born after Miyāputta and having done so she made them fall at the feet of the Reverend Goyama, and having done so she spoke thus : " Oh, Venerable Sir ! see these my sons."

Then the reverened Goyama spoke to Miyādevî thus : " Oh beloved of the gods ! I have immediately come here not to see these your sons, but I have come here anon to see your eldest son who is blind by birth or who is blind and ugly by birth and whom you rear up in a secret subterranean house by means of food *prepared* privately."

Then that Miyādevî spoke to the reverend Goyama thus : " Oh, Goyama ! who is he, such an omniscient being or a great ascetic who at once told you that secret story of mine, so that you have come to know it ? "

Then the reverend Goyama spoke to Miyādevî thus : " Truly, oh, beloved of the gods ! my religious pontiff, the reverend Samaṇa Mahāvîra *told me that*; hence I know it.

While Miyādevî was conversing on this topic

with reverend Goyama it was high time for food for the boy Miyāputta

Then that Miyādevî spoke to reverend Goyama thus : "Oh, Venerable Sir ! you stay here, so that I can show you the boy Miyāputta." Having said so she went to the house where *Miyāputta's* food and water etc. were prepared, and having done so she changed her dress, *and* having done so she took a dinner-wagon made of wood, and having done so filled it with abundant food, drinks, eatables and articles of taste, and having done so she took out that wagon, and having done so she came to *the place* where the reverend Goyama was, and having done so she spoke to the reverend Goyama thus; "Come oh, Reverend Sir ! and follow me so that I may show you the boy Miyāputta." Thus that reverend Goyama followed the back of Miyādevî. Then that Miyādevî driving forth that dinner-wagon went to that subterranean house and having done so she covered her face by means of a piece of cloth folded four times and while doing so she spoke to the reverend Goyama thus:—"Oh, Reverend Sir, you also cover your face by means of the folded cloth-pieee for the mouth—Muhapotti.[1] Then that reverend

---

1 *Muhapottia*, Sk. *mukhapotrikā* generally called *mo'patti* or *muhapatti* by the modern layman. It is a small piece of cloth of the size of a handkerchief folded four times and always kept with them by the Jain monks and nuns and sometimes even by the laity and generally used for protecting the lives of the

Goyama, being thus spoken to by Miyādevî covered his face by means of the cloth-piece for the mouth. Then that Miyādevî opened the door of the subterranean house with her face *turned away from it*. Then there issued out *from it a very bad* smell which was like that of the dead body of a serpent, like that of the skeleton of a snake (*here the rest to be supplied* down to)–even much more vicious indeed (*here the rest to be supplied* down to) has the smell been described.

Then that boy Miyāputta, greatly overpowered by the smell of the abundant food, drinks, eatables and articles of taste and greatly greedy of them, ate them away by his mouth, and having done so he at once digested them, and then turned them into pus and blood, and ate away that pus and blood.

Then having seen the boy Miyāputta a thought of this description occured to the reverend Goyama : "Oh, this boy experiences the bitter fruit of the heavy, wicked, unrepented, miserable, sinful acts done by him previously. I have not seen the hells or hell-beings but this man, indeed, suffers the pain of hell before my eyes." Having thought so he took leave of Miyādevî, and having done so he went out of the house of Miyādevî, and having done so he went out right

organisms of the wind and other microscopic living creatures which would else be killed if they were to enter the mouth.

through the city to *the place* where the reverend Samaṇa Mahāvîra was, and having done so he solemnly circumambulated him three times and having done so he saluted him and bowed down to him, and having done so he spoke thus: "I, having taken your permission, entered the midst of the city of Miyagāma and went to the house of Miyādevî. Then that Miyādevî, on seeing me going *towards her* became delighted (*here* all the rest *to be supplied* down to) ate away the pus and blood. Then a thought of this kind occured to me: "Oh, this boy experiences (*here the rest to be supplied*)."

5, 6. *Then Goyama further asked the reverend Samaṇa*: "Oh, Venerable Sir! who was that man in his former birth? What was his name and what was his family? In what village or in what town and having given what or having enjoyed what or having done what or on accont of what *bad acts* of former birth (*here the rest to be supplied* down to) experiences etc.?

Having accosted Goyama, the Reverned Samaṇa Mahāvîra spoke to Goyama thus: "Oh, Goyama! truly, at that time and at that period, in this country of Bhāraha in the continent of Jambuddîva, there was a city called Sayaduvāra which was prosperous and free from *any kind of* fear (*here* its description *to be given*). In that city of Sayaduvāra there was a king named Dhanvaî (*here* his description *to be given*). Not

very far nor very near from that city of Sayaduvāra in the south-easterly direction there was a town called Vijayavaddhamāṇa which was prosperous, free from fear and happy. That town of Vijayavaddhamāṇa had an extent of five hundred villages. In that town of Vijayavaddhamāṇa there was a governor named Ikkāî who was non-religious (*here the remaining epithets to be supplied* down to) and difficult to be pleased. That governor Ikkāî *enjoyed* the lordship of those five hundred villages of the town of Vijayavaddhamāṇa (*here the rest to be supplied* down to) and protected it.

Then, that Ikkāî used to torture, kill, threaten, whip, and deprive of their wealth the five hundred villages of the town of Vijayavaddhamāṇa by means of levying upon them the burden of taxes, custom duties, interest, bribes, insults, compulsory contributions, punitive taxes, extorting money at the point of sword, supporting thieves, setting fire, and waylaying travellers.

Then that governor Ikkāî in spite of his hearing many kings, courtiers village-officers, heads of families, rich persons, merchants and many other leading gentlemen of the city with regard to many works, causes, consultations, secrets, resolutions, and worldly transactions, used to say *deliberately* that he did not hear them; similarly in the case of seeing, speaking, talking knowing etc.

Then that governor Ikkāî, who was doing such things, who was intent upon things of this type, who was possessed of (evil) knowledge of doing such things, and who was possessed of such a conduct used to perform very sinful and wicked actions. Then at a certain time sixteen diseases simultaneously attacked the body of that governor Ikkāî. They are as follows:—1. asthma, 2. cough, 3. fever, 4. inflamation (or burning sensation in the body), 5. stomach-ache, 6. fistula, 7. piles, 8. indigestion, 9. blindness, 10. headache, 11. loss of appetite, 12. eyesore, 13. pain of the ear, 14. itching, 15. dropsy, and 16. leprosy.[1]

Then that governor Ikkāî, who was suffering from the sixteen diseases, sent for his family members and having done so he spoke to them thus: "Oh, you beloved of the gods! go and proclaim aloud in the meeting-places (squares), places where three roads meet, squares, forums and high-roads thus: "Oh, you beloved of the gods! here sixteen diseases have attacked the body of the governor Ikkāî. They are as follows:—

1 The list of the 16 diseases given here differs considerably from the list given in the Āchārānga Sûtra, Adhyayana 6th, Udddes'a first. There the 16 diseases are mentioned as follows:— 1 scrofula, 2 leprosy, 3 consumption, 4 epilepsy, 5 blindness, 6 stiffness, 7 lameness, 8 haunch-backedness, 9 dropsy, 10 dumbness, 11 apoplexy, 12 eating too much and digesting without adding to strength, 13 tremour, 14 crippleness, 15 elephant-tiasis and 16 diabetes.

1 asthma, 2 cough, 3 fever upto...16 leprosy. Therefore, oh, beloved of the gods! the governor Ikkāî will give abundance of wealth to any physician, or the son of a physician, knower or the son of a knower, surgeon or the son of a surgeon who would want (*i.e.* try) to cure any of those sixteen diseases of the governor Ikkāî." Proclaim this twice or thrice and having done so report *to me about* this order. Then the family-members did so. Then many physicians, sons of physicians, knowers, sons of knowers, surgeons and sons of surgeons having heard this proclamation in the city of Vijayavaddhamāna, came out of their houses with boxes of surgical instruments in their hands; and having done so they went through the midst of the city of Vijayavaddhamāna to the residence of the governor Ikkāî; and having done so they examined the body of the governor Ikkāî and having done so they asked for the cause of those diseases, and having done so they wished to cure even one of those sixteen diseases of the governor Ikkāî by means of besmearing oil to the body, besmearing scented paste or powder to the body, making him drink oil or oily articles, medicines to vomit, purging, fomenting, hot medicated bath, an enema with oils, besmearing oil to the head and wrapping leather-pieces upon it, an enema with concoction of medicinal herbs, opening veins for bleeding, cutting of skin, cutting of skin lightly to cause bleeding, keeping oil on the head, tonics,

medicine prepared by boiling medicinal herbs in a crucible, bark of a tree, roots of plants, turnips, leaves, flowers, fruits, seeds, small pieces of herbs such as *chiraita*, pills, medicines consisting of one article, and medicines consisting of many articles. But they were not able to do so. Thne those many physicians and sons of physicians, when they were not able to cure even one of those sixteen diseases, being tired, puzzled and confounded went into that very direction from which they had come.

Then that governor Ikkāi, who was abandoned by doctors, who was left by his attendants, to whom medicines were of no avail and who was attacked by the sixteen diseases and who was greedy of the kingdom, country and the inner-appartments, having enjoyed the kingdom and the country, wishing for them, longing for them, desiring them and thus completely overcome by unhappy thoughts and misery, having lived a long life of two hundred years and fifty and having died when the time of death came he was born as a hell-being in the hell, the maximum duration of life in which is said to be a *Sāgaropama*, in the region called Rayanappabhā. Then having come out from it he was born as a son, in this very city of Miyagāma, in the womb of the queen Miyādevi of the Kshatriya *king* Vijaya.

Then that Miyādevî had an excessive (*here the rest to be supplied*, down to) and burning with pain

in her body. From the time that the boy Miyāputta entered the womb of the queen Miyādevi in the form of a foetus, she became unpleasant, unwelcome, unbeloved, undesirable, and undear to Vijaya. Then on a certain midnight when queen Miyādevî was keeping awake (*i.e.* could not sleep) on account of family anxieties (such as neglect from her husband) a thought of the following description occured to her: "Truly, formerly I was liked, desired, trusted and approved of by the Kshatriya Vijaya. From the time that this foetus has entered my womb as embryo, I have become unpleasant (*here the rest to be supplied* down to) undesirable to the Kshatriya Vijaya. He does not wish even to take my name or family, let alone my sight or enjoyment. It is desirable, therefore, on my part to throw away this foetus by abortion, miscarriage, dropping or killing. She thought thus, and having done so she began to eat and drink many saltish, bitter and astringent things which effect abortion of an embryo; and wished to effect a fall of that foetus but it did not take place.

Then when that Miyādevî was not able to effect abortion of that foetus she became tired, puzzled and confounded and being not independent (*i.e.* being helpless) she bore that foetus in spite of herself with great misery. That boy, even while he was in the womb, had eight arteries flowing blood inside, eight arteries flowing blood

outside, eight carrying pus, eight carrying blood, two (*flowing pus*) and two (*flowing blood*) in *each* ear, two and two *respectively* in each eye, two and two *respectively* in each hole of the nose, and two and two *respectively* between veins. Every moment they were issuing forth pus and blood. Even while in the womb that boy was suffering from the disease called *Agnika* (a disease which consumes rapidly anything eaten), and whatever that boy ate was immediately digested (or decayed) and turned into pus and blood, and he used to eat away even that pus and blood *later.* Then that Miyādevî on a certain day when full nine months and more were over gave birth to the boy who was blind by birth (*here the rest to be supplied* down to) only in form. Then that Miyādevî found that boy ugly (deformed in all limbs) and blind and having done so greatly afraid (4) she sent for her elderly nurse (mother-like nurse) and having done so she spoke *to her* thus: "Oh, you beloved of the gods! go and leave this boy on a solitary dung-hill." Then that elderly nurse said: "As your ladyship commands", and having thus responded to her order, she went to *the place* where the Kshatriya Vijaya was and having done so she introduced *the boy* whom she had kept in her hand thus: "Oh lord! Thus, Miyādevî (*here the rest to be supplied* down to when) full nine months were *over,* (*here the rest to be supplied* down to) only in form. Then that Miyādevî

found him ugly and blind and then greatly afraid, frightened, agitated and taken by great fear sent for me, and having done so she spoke to me thus: 'Oh, you beloved of the gods! go and leave this boy on some lonely dung-hill.' Therefore, oh, lord! tell me whether I should leave him on a lonely dung-hill or not." Then that Vijaya Kshatriya having heard this from that elderly nurse and being equally agitated got up, and having done so went to *the place* where Miyādevî was, and having done so spoke to Miyādevî thus: "Oh, you beloved of the gods, this is your first born child and if you will leave it on a lonely dung-hill your *future* progeny will not be firm (*i.e.* will be short-lived); therefore pass your time rearing up this your child in a secret subterranean house by means of food prepared secretly; then your *future* progeny will be firm (*i.e.* long-lived). Then that Miyādevî respectfully accepted the words of the Kshatriya Vijaya saying 'as your lordship commands', and having done so she passed her time by rearing up that boy in a secret subterranean house by means of food prepared secretly. In this way, oh, Goyama! the boy Miyāputta experiences the fruit of acts (*here the rest to be supplied* down to) done previously.

7. *Then Goyama asked*: "Oh, Venerable Sir! where will this boy Miyāputta go from here after his death at the time of surcease (lit. at the end of

the month allotted for his surcease or death) ?" Then the Samaṇa replied : "Oh, Goyama ! having lived his long life of twenty-six years and after his death at the time of surcease here he will come back again here (*i.e.* he will be born here) in this very conntry of Bhāraha in the continent of Jambuddiva as a lion in the family of lions on the foot of the mountain Veyaddha. There he will be an impious (*here the remaining epithets to be supp'ied* down to) adventurous lion, and he will accumulate excessive sin, and having done so and after his death at the time of surcease he will be born in the *first* region of *hell called* Rayanappabhā the maximum duration of life where is one *sāgarovama*.[1] Then having afterwards come out from that he will be born as a reptile. Having met with death there *he will be born* in the second region *of hell* the maximum duration of life where is three sāgarovamas.

Then, having afterwards come out from that he will be born among the birds. Having met with death there also he will be born in the

1 *Sagarovama*, Sk. *Sāgaropama*. A period, measured by the time in which a vast well round in shape and one *yojana* (four miles) long, one *yojana* broad and one *yojana* deep, filled with minute bits of hair so closely packed that a river might be hurried over them without penetrating the interstics, could be emptied at the rate of one hair in a century, is what is known as a *palıovama* (Sk. *palyopama*). This repeated ten koṭis of koṭis of times (i.e. 1,000,000,000,000,000) is a *sāgaropama*.

third region *of hell where the maximum duration* of life is seven sāgarovamas. Then he will be born as a lion, then int he fourth *region of hell*, *then* a snake, then in the fifth *region of hell*, then a woman, then in the sixth *region of hell*, then a man, then down in the *seventh hell*. Then being afterwards born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth of crores of families for aquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, an alligator, a 'suṃsumāra' crocodile etc., he will again be born in them. Then after that he will similarly be born several hundreds of thousand times among quadrupeds, reptiles crawling on the belly, reptiles crawling on hands, creatures possessing four sense-organs, creatures possessing three sense-organs, creatures possessing two sense-organs, (creatures possessing one sense-organ such as) plants, trees having bitter juice, plants having bitter milk-like juice, wind-bodies, fire-bodies, water-bodies and earth-bodies. Then he will be born again as a bull in the city of Supaiṭṭha. There wandering freely (*here the remaining epithets to be supplied* down to) and on account of being young he, being crushed by the bank while digging up lumps of earth high up on the bank of the great river Ganges at the advent of monsoon, will die and will be born again as a man in that very city of Supaiṭṭha in the family of a rich man.

There having completed his boyhood and having attained to youth and having heard religion from worthy elderly monks, he will get his head bald-shaved and thus will accept monkhood (lit. a houseless state) giving up householdership (lit. the state of having a house). There he will be a houseless monk protected by careful movement (*here the remaining epithets to be supplied* down to) and observing perfect celibacy. There having observed asceticism for many years and having confessed and expiated for his sins and getting perfect peace of mind he will die at the time of death and haviag done so he will be born as a god in the Sohamma heaven. Having dropped down from there he *will be born* in the families in the country of Mahāvideha and will learn eighteen arts like Daḍhapainna (*here the same* arts *to be reproduced down to*) will be emancipated. Truly, Jambu ! this was taught by the Samaṇa, the blessed Mahāvira (*here all his epithets are to be enumerated* down to) who has obtained emancipation, as the purport of the first lecture of *the first book called* " The fruits of bad acts."

End of the First Lecture of the First Book
of the Seventh Anga called
Vivāgasuyaṃ.

Second Lecture.

The Story of Ujziyaya.

8. Jambû asked suhammā:- "If, oh Venerable Sir, this has been expounded as the purport of the first lecture of the *first book called* " The fruits of bad acts ", by the Samaṇa (*here the rest to be supplied* down to) who has obtained emancipation, what then oh, Venerable Sir ! has been expounded as the purport of the second lecture of *the first book* "The fruits of bad acts" by the Samaṇa (*here the rest to be supplied* down to) who has obtained emancipation ? "

Then that houseless monk Suhammā spoke to the houseless monk Jambû thus : " Truly, Jambû at that time and at that period there was a city named Vāṇiyagāma which was rich, well-protected and prosperous. In the north-easterly direction of that city of Vāṇiyagāma there was a temple named Dûipalāsa. In this Dûipalāsa there was an abode of the demigod Suhamma. In that city of Vāṇiyagāma was ruling king Mitta (*here his* description *to be given*). The king Mitta had a queen named Siri (*here her* description *to be given*). In that city of Vāṇiyagāma there was a harlot named Kāmajzayā who was perfect (*in all her limbs* down to) beautiful who was well-versed in seventy two arts, who was endowed with sixty four qualities of a courtesan, who was dallying in twenty-nine different ways, who was

devoted to twenty one qualities of dalliance, who was clever in serving man in thirty two ways, who was awakened and conscious about the use of nine sense-organs, who was well-versed in eighteen vernaculars, who was putting on a fine dress expressive of love (lit. home of love), who was proficient in singing, dallying, musical dance and simple dance, who had an appropriate deportment, who was possessed of beautiful breasts, whose banner (of reputation as a harlot) was flying high (i e. who was a very well-known harlot), whose *fee for the night* was one thousand gold coins, who was shown the honour (*by the king of that city*) of using an umbrella, chowries and fans and who was moving in a small chariot. She enjoyed the leadership of thousands of courtesans.

9. In that city of Vāniyagāma there lived a merchant named Vijayamitta who was rich (*here the remaining epithets to be supplied*). That Vijayamitta had a wife named Subhaddā who was perfect in all her limbs (*here the rest to be supplied*). That Vijayamitta had a son named Ujziyaya by his wilfe Subhaddā who was perfect in every way (*here the rest to be supplied* down to) .possessed of beautiful form.

At that time and at that period the reverend Samaṇa Mahāvīra arrived there. The assembly of people went out to *hear him*, the king also went out *to here him.* He went out like Koniya. The religion was expounded by *Lord Mahāvīra.* The

assembly returned. The king also returned. At that time and at that period the eldest disciple of the reverend Samaṇa Mahāvîra named Indabhûi, who was a houseless monk (*here the remaining epithets to be supplied* down to) who cast forth an extensive lustre and who had observed a fast of two days (*here everything to be supplied exactly*) as described in Pannatî (*i.e.* Bhagavatî-Sûtra), came to the city of Vāṇiyagāma and wandering for alms from *house to house* high and low he descended in the direction of the high road. There he saw many elephants who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had bands fastened to their chests, who had bells suspended *to their girdles*, who had put on an upper cloak and various ornaments on the neck set with different gems, who were fully equipped, who had good banners with emblems such as an eagle, a flag, who wore fine crest-garlands, who had keepers on their backs, and who were equipped with weapons and missiles. He also saw many horses who had their loins girt up, who had put on armours, who had put on cloak-like armours, who had cloaks put on their backs, whose covers of the body were suspended from their backs, who had an upper cloak, whose faces were terrific because of the small chowries, whose waists were decked by chowries and small mirrors, who had horse-men on their backs and who were equipped with weapons and missiles. He also saw many men

who had their loins girt up, who had put on armours, who had their bows strung, who had put on ornaments on their necks, who wore good white turbans marked with emblems and who were equipped with weapons and missiles. Amidst those men he saw a man who was bound up in such a manner that his neck was bent down, whose ears and nose were cut off, whose body was besmeared with oil, who was possessed of a pair of rough rags fit for an offender, who had a rope and a garland of red flowers on his neck, who had his body covered with red chalk, who was frightened, who though condemned to death held his life dear, who was made to eat the small pieces of the flesh of his own body which was cut into small pieces like the grains of sesame, who was being beaten with hundreds of whips, who was surrounded by many men and women and who was being announced (*as an offender*) at every square with the beating of a broken drum. This proclamation of the following description was heard : " Truly, oh you beloved of the gods ! The boy Ujziyaya has not offended any king or prince but he has offended his own actions."

10. Then after seeing that man the following idea occured to reverend Goyama : " Alas ! this man (*here the rest to be supplied* down to) experiences the pain resembling that of the hell." Having thought so he, wandering in high, middle and low families, accepted sufficient alms and

having done so he through the midst of the city of Vāniyagāma (*here the rest to be supplied* down to) showed it (*the alms to his preceptor Lord Mahāvîra etc. and*) having bowed down and saluted reverend Mahāvîra he spoke thus : "Oh, Venerable Sir, I being permitted by you (*went to*) Vāṇiyagāma (and here he tells everything that had happened). *Then he asked* : "Oh, Venerable Sir, who was that man in his former birth ? (*here the whole account of Ujziyaya to be supplied* down to) experiences (*hell-like miseries*).

The Samaṇa replied : " Truly, oh, Goyama at that time and at that period in this very Bhāraha country in the continent of Jambû there was a city named Hatthināura which was prosperous (*here the rest to be supplied*). In that city of Hatthināura there was a king named Sunanda *who was as powerful as the mountain* Mahayā (*here all his remaining epithets to be supplied*). In that city of Hatthināura, in its innermost part there was a shed of cows supported on hundreds of pillars and very pleasant (3). There dwelt happily, free from fear and without any hardships, many cattle of the city—the cows of the city and the bulls of the city and the bullocks of the city and the calves of the city, having masters or having no masters, who got plenty of grass and water. In that city of Hatthināura there was, indeed, a formidable cattle-entrapper

(a thief who catches animals under the pretext of a cattle-lifter) who was irreligious (*here the rest to be supplied* down to) difficult to be pleased. That cruel cattle-entrapper had a wife named Uppalā who was perfect (in all her limbs, *here the rest to be supplied*). Once upon a time that Uppalā, the wife of the cattle-entrapper, became pregnant. Then when full three months were over the following desire in pregnancy arose in *the mind of* that Uppalā, the wife of the cattle-entrapper : "Blessed, indeed, are those mothers (4) and *only* they have obtained the real fruit of life and birth who satisfy their pregnancy-desire by tasting, enjoying, eating and distributing to others wine, wine prepared from honey, wine prepared from palm-fruit, a kind of white wine, wine paepared from raw sugar and flowers of *dhataki*, and wine prepared from grapes, together with the udders, breasts, testicles, tails, humps, shoulders, ears, eyes, noses, tongues, jaws, dew-laps, pieces of meat roasted on an iron pipe, meat fried in oil, baked meat, dried meat and meat preserved in salt—of the many cattle of the city (*here the rest to be supplied* down to) bulls having masters (*or having no masters*). Therfore, if I shall also satisfy (*here the rest to be supplied* down to *I shall also be blessed etc.*)". Having thought so, she, on account of this pregnancy-desire of hers being not satisfied, became emaciated, pained by hunger (because she starved herself on account of not getting her desired food), lean (lit.

without flesh), diseased in mind and diseased in body, devoid of lustre, miserable and distracted in mind (or miserable, distracted and timid), pale, had her lotus-like face and eyes withered, did not enjoy suitably the flowers, dress, scents, garlands, ornaments and food, was like a wreath of lotus flowers crushed in hands, indiscriminate (*here the rest to be supdlied* down to) fell a thinking. Now that formidable cattle-entrapper went near his wife (lit. wife of the cattle-entrapper) Uppalā, and having done so, he saw her indiscriminate (*here the rest to be supplied*) and having seen her indiscriminate he spoke thus : " Oh, you beloved of the gods ! why are you indiscriminate and have fallen into thinking ? " Then that wife Uppalā spoke thus to the formidable cattle-entrapper : " Oh, you beloved of the gods ! after full three months (*of my pregnancy*), this pregnancy-desire has arisen in me that blessed are those *mothers* who satisfy their pregnancy-desire by tasting (3) wine (6) together with the udders (*here the rest to be suppliid* down to) of many cattle of the city. Therefore, oh, you beloved of the gods ! on account of this my pregnancy-desire being not satisfied (*here the rest to be supplied* down to) have fallen into thinking. "

Then that formidable cattle-entrapper spoke to his wife Uppalā thus : " Oh, you beloved of the gods ! do not become indiscriminate and fall into

thinking. I shall so manage that your pregnancy-desire will be satisfied." He, *thus*, consoled her with these agreeable (5) (*here the rest to be supplied* down to) words. Then that formidable cattle-entrapper on a certain midnight went out of his house alone, unafraid, having girt up his loins (*here the the rest to be supplied* down to) *taking* weapons *with him*, and having done so, went through the middle of the city of Hatthināura to where the cow-shed was and cut off the udders of some of the many cattle of the city (*here the rest to be supplied* down to) of bulls (*here the rest to be supplied* down to) cut off the dewlaps of some, and he cut off (*flesh*) from various limbs of some, and having done so he went to his own place and took them to his wife Uppalā. Then that *his* wife Uppalā satisfied that her pregnancy-desire by devouring wine together with those many pieces of flesh *of the limbs* of cows etc. Then that Uppalā, the wife of the cattle-entrapper, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated (lit. cut off *i.e.* the obstacle in the desire being cut off) and who fully enjoyed her pregnancy-desire, bore that foetus very happily. Then at a certain time that Uppalā, the wife of the cattle-entrapper, after full nine months *of her pregnancy* were over, gave birth to a son.

11. Then that boy, as soon as he was born,

shrieked, produced an unpleasant voice and cried aloud with a great noise. Then hearing that great noise of that great cry many cattle of the city (*here the rest to be supplied* § *10* down to bulls) in the city of Hatthināura became terrified and troubled and began to run away in all directions. Then, the parents of that boy gave *him* the name as follows: because this our son shrieked, produced an unpleasant voice and cried aloud with a great noise as soon as he was born and, then, because hearing the great noise of the great cry of this boy many cattle of the city (*here the rest to be supplied* down to) became terrified (4) and began to run away in all directions, therefore let our son have the name 'Gottāsaa–the frightener of cattle.' Then that Gottāsaa boy passed away his boyhood. Then that formidable cattle-entrapper at a certain time met with death. Then that Gottāsaa boy, crying, weeping and sobbing and being surrounded by many friends, kinsmen, near ones, relatives, acquaintances and attendants, removed the dead body of the formidable cattle-entrapper and having done so he performed the various worldly funeral rites. Then once upon a time that king Sunand himself appointed that boy Gottāsaa as the *state* cattle-entrapper. Then that Gottāsaa boy, as soon as he became the cattle-entrapper, became irreligious (*here the rest to be supplied* down to) difficult to be pleased. Then that boy Gottāsaa, on account of his being the cattle-entrapper, every day used

to go out of his house at midnight alone, unfrightened, with his loins girt up and with his armour on (*here the rest to be supplied* § 9, down to) taking his weapons and missiles, to *the place* where the cow-shed was *situated*; and having done so he cut off (*here the rest to be supplied* § 10, down to) of many cattle of the city having masters *or having no masters*. And having done so he used to go to his house; and then that cattle-entrapper Gottāsaa tasting and enjoying wine (6, *here the rest to be supplied*, down to) passed his time. Then that cattle-entrapper Gottāsaa, whose acts were of this type (*here the rest to be supplied* §§ 5-6), having accumulated great sin and having lived his long life of five hundred years and falling into evil and miserable thoughts *at the time of death* and having met with death at the time of his surcease *here*, was born as a hell-being in the second region of hell the maximum duration of life in which is said to be three Sāgarovamas.

12. Now, that merchant Vijayamitta had a wife named Subhaddā who was 'jāyaninduyā' (a woman who gives birth to dead children). She bore children who met with death *when they were born*. Then that cattle-entrapper Gottāsaa, having afterwards come out from the second region *of hell*, was born as a son in this very city of Vāniyagāma, in the womb of Subhaddā the wife of the merchant Vijayamitta. Then at a

certain time when full nine months *of pregnancy* were over that house'wife Subhaddā gave birth to the son. Then that Subhaddā house'wife got that boy, as soon as he was born, to be thrown on a solitary dung-hill and having done so she got him to be taken back a second time and having done so she duly protecting and concealing *him* reared him up. Then the parents of that boy performed with great prosperity and reception "Thiivadiyā" (a rite performed at the birth of a child, perhaps for wishing him long life), the rite of 'exposing the child to the sun and the moon' at its birth which is done on the th rd day after the birth and the rite 'Jāgariyā' at which relatives keep religious wakefulness during the sixth night. Then when the eleventh day was over and the twelfth day came the parents of that boy gave him the following significant name true to its sense: 'because our son was thrown away on a solitary dung-hill as soon as he was born therefore let him be Ujziyaya—the abandoned by name.' Then that boy Ujziyaya being taken care of by the five nurses viz. (1) the milk-nurse, (2) the bathing-nurse, (3) the decoration-nurse, (4) the play-nurse and (5) the lap-nurse, (*here he is to be described exactly* as Daḍhapainna *in the Uvavāi Sutta*, down to) without any obstacles like a good 'champaka' plant (which grows happily) in the sheltered place of a mountain-valley. Then at a certain time that merchant Vijayamitta having taken the four kinds of

merchandise viz. (1) things sold by counting, (2) things sold by weight, (3) things sold by measure, and (4) things sold by quality (*such as gems* etc.) went to the Lavanasamudda (the Salt Ocean) by means of a boat. Then that Vijayamitta, whose precious treasures were sunk on account of ship-wreck in that Lavanasamudda and who was, therefore, without *any* protection and helpless, met with death. Then, many rich persons, courtiers, village officers, heads of families, rich merchants, householders and heads of merchants, as soon as they heard that the merchant Vijayamitta was caste away on account of ship-wreck in the Lavanasamudda and had his precious treasures sunk and had met with death, having taken the deposits on hand and treasures other than the deposits, went away. Then that Subhaddā, the wife of the merchant, heard that the merchant Vijayamitta (her husband) had his precious treasures sunk on account of ship-wreck in the Lavanasamudda and had met with death, and having done so, she, being overwhelmed on account of the great grief for her husband, at once fell down on the surface of the earth with all her limbs like a 'champaka' creeper (which falls on the ground when) cut off by an axe. Then that Subhaddā, the wife of the merchant, having composed herself after a moment and crying, weeping and sobbing being surrounded by many friends (*here the rest to be supplied* § 11), performed the worldly

funeral rites of the merchant Vijayymitta. Then at a certain time that Subhaddā, the wife of the merchant *also* met with death on account of constantly entering into the anxiety (lit. thinking) about the crossing of the ocean by her husband, the loss of the wealth, the ship-wreck and the death of her husband.

13. Then the police-officers of the city (lit. protectors of the city), having known that Subhaddā, the wife of the merchant, had died, drove away the boy Ujziyaya from his house and having done so gave that house to some one else. Then that boy Ujziyaya, being driven out of his house, began to grow up very happily in the squares (*here the rest to be supplied* §§ 5-6, down to) paths, gambling houses, courtezan's houses, and wine-shops. Then that boy Ujziyaya, uncontrolled and unchecked *as he was*, became self-willed, wanton, wine-drinker, and became addicted to theft, gambling, and harlots. Then at a certain time that Ujziyaya came in contact with the courtesan Kāmajzayā, and he passed his time enjoying many excellent human enjoyments with the courtesan Kāmajzayā. Then at a certain time, Siri, the queen of that king Vijayamitta suffered from vajinal pain; and the king Vijaymitta was not able to enjoy excellent human enjoyments with his queen Siri. Then at a certain time he got the boy Ujziyaya to be driven away from the house of the courtesan

Kāmajzayā and having done so he kept the courtesan Kāmajzayā as his own mistress and having done so he enjoyed excellent enjoyments with the courtesan Kāmajzayā. Then that boy Ujziyaye, being driven out of the house of the courtesan Kāmajzayā and being attached, addicted, greedy, deeply loving and thinking of the courtesan Kāmajzayā and not getting remembrance, attachment and composure of mind in anything else and having his heart fixed upon her, his mind gone to her, his feelings full of her ideas, thinking of her, engaged in *finding out the remedies to obtain her back*, concentrating all his sense organs upon her and full of the thoughts of her, always awaited the several opprtunities (lit. weak points) *of going to the royal house*, *of taking the advantage* (lit. holes) of *scanty royal retinue and of taking the chance* (lit. drawback) *of seeing her seperated from all other persons*. Then at a certain time that boy Ujziyaya found an opportunity (lit. weak-point) to *visit* the courtesan Kāmajzayā, and secretly entered the house of the courtesan Kāmajzayā and having done so he enjoyed with her excellent human enjoyments.

Now, the king *Vijaya*mitta, having taken his bath (*here the rest to be supplied*, down to) expiation and having decorated *himself* with all ornaments and being surrounded by a ring of men, went to the house of Kāmajzayā and having done so he saw there the boy Ujziyaya enjoying

excellent human enjoyments with the courtesan Kāmajzayā, and having done so he, being greatly enraged, contracted his eye-brows in three folds on his forehead (i.e. became much more angry) and made the boy Ujziyaya to be arrested by his men and having done so he *gave him a sound beating and* made his body broken and shattered by strokes of bones, fists knees and elbows and having done so he bound him up bending his neck downwards, and having done so he has made him to be brought here in this manner as a person meant for the gallows. In this way, oh, Goyama! the boy Ujziyaya experiences (*here the rest to be supplied* §§ 6-7, down to) of acts done previously."

14. *Then Goyama asked*: "Oh, Venerable Sir! where will the boy Ujziyaya go from here after his death at the time of surcease? Where will he be re-born?" *Then the Samana replied*: "Oh, Goyama having completed his long life of twenty five years the boy Ujziyaya, being impaled this very day *at the time* when one third part of the day will *still* remain *to pass*, will, after his death at the time of surcease, be re-born as a hell-being in the region of Rayanappabhā. Then having afterwards come out from that he will be re-born as a monkey in the families of monkeys at the foot of the mountain Veyaddha in the country of Bhāraha *situated* in this very continent of Jambuddiva. There having completed his juvenile life and being greatly attached,

addicted, greedy and desirous of the pleasures of lower animals, he will kill young ones of monkeys *newly* born. *Then* he, whose actions will be such [who will be intent upon doing actions of this type, who will be possessed of (*evil*) knowledge of doing such actions, and who will be possessed of such a conduct], will, having met with death at the time of surcease, be re-born as a son in the family of harlots in the city of Indapura *situated* in the country of Bhāraha in the continent of Jambuddiva. Then the parents *of that boy* will cut off his testicles as soon as he will be born and will teach him the profession of an eunuch. Then the parents of that boy after his completion of twelve days *after his* birth (i.e. after he will be twelve days old) will give him this name of the following descrsption: "Let him be an eunuch named Piyaseṇa." Then that eunuch Piyaseṇa will complete his boyhood, will attain to youth, will become educated and will attain to maturity of age (to be able to enjoy pleasures of life) and will become possessed of excellence and an exquisite body being endowed with form, youth and beauty. Then that eunuch Piyaseṇa having brought under his influence many kings (*here the rest to be supplied* §§ 5-6, down to) and others by means of the various uses of magic, charms, magic powders, maddening (lit. making fly) their hearts, concealing what is obtained, attracting, captivating their *hearts* and bringing them under his control, will enjoy

great human pleasures. Then that eunuch Piyaseṇa, whose actions will be such *(here the rest to be supplied*), having committed great sin and having lived the long life of twenty one hundred years and having met with death at the time of surcease, will be re-born as a hell-being in the region Rayṇappabhā. Then *he will be re-born* among the reptiles, then a Suṃsumāra crocodile *and so forth* just as *in the case of* the first *Miyāputta* § 7, down to) the region *of hell*. Then having afterwards come out from that he will be re-born as a buffalo in the city of Champā *situated* in the country of Bhāraha in this very continent of Jambuddiva. There at a certain time being deprived of its life by keepers of the pen ('gotthila') he will be re-born as a son in the family of a rich man in that very city of Champā. There having completed his boyhood he, in the presence of worthy monks (here the rest to be supplied *including the incident* of omniscience, enlightenment, accepting monkhood (lit. a houseless state), becoming *born as a deva in* the Suhamma heaven just as *in the case of* the first *Miyāputta*, down to) he shall finish his course."

(Here the usual Conclusion *is to be inserted.)*

End of the Second Lecture of the First Book of the Seventh Anga called Vivāgasuyaṃ.

Third Lecture.

THE STORY OF ABHAGGASEṆA.

(The Introduction to the Third *Lecture, in the usual terms, is to be inserted here.*)

15. Truly, Jambû at that time and at that period there was a town called Purimatāla *which was* prosperous (*here the rest to be supplied*). In the north-easterly direction of that city of Purimatāla there was a park Amohadamsaṇa. There, there was the temple of the demigod Amohadaṃsi. In that city of Purimatāla there was a king named Mahabbala. In the north-easterly direction on the frontier of that city of Purimatāla there was situated a forest-settlement of thieves named Sālā which was situated in a corner of a rugged valley of a mountain, which was encircled by a wall-like fencing of bamboo-nets, which was surrounded by a ditch formed by rugged precipices of hills cut, the places of waters in which were inside (i.e. were not easily accessible), the skirts of which were characterised by scarcity of water, in which there were many passages and by-ways between hills, the entry into and exit from which was allowed only to known persons and which was unassailable even by a large number of angry people engaged in preventive service of policemen. In that Sālā, the forest-settlement of thieves, there lived the leader of thieves named Vijaya who was irreligious (*here the rest to be*

supplied down to) [who destroyed, cut, killed and instigated others to kill (*living creatures*)], who was bloody-handed, whose fame *as a thief* had reached many cities, who was brave, who was a giver of heavy strokes, who was adventurous, and who hit at the sound *of an object*. He was irreligious and the foremost champion in wielding a sword. In that Sālā, the forest-settlement of thieves he enjoyed the leadership of five hundred thieves (*here the rest to be supplied*, down to) passed his time *happily*.

16. Then, that Vijaya, the leader of thieves was also the shelter (lit. fence) of many thieves, debauches, thieves who break open the knots of bundles (something like pick-pockets), thieves who break open *the walls of houses* by cutting holes into them, rogues (lit. one who wears a rag, a thief) and of many other *thieves* whose limbs were cut off (*i.e.* who were punished for thefts) and who were exiled (and hence undesirable). Then that Vijaya, the leader of thieves, used to torture, kill, threaten, whip and deprive of their houses (lit. residences), wealth, corn, and *extort* suitable money from the people of the north-easterly direction of the city of Purimatāla, by means of destroying many villages and towns, capturing cattle, taking *persons* captives, waylaying travellers and breaking open *the walls of houses* by means of spade etc. He used to rob often (lit. every now and

then) the revenue of the king Mahabbala. That Vijaya, the leader of thieves, had a wife named Khandasiri who was perfect *in all her limbs* (*here the rest to be supplied*). The son of that Vijaya, the leader of thieves, born of his wife Khandasiri, was a boy named Abhaggasena whose body was endowed with all the five sense-organs without any deficiency, who had become educated, who had attained to maturity of age *to be able to enjoy pleasures of life,* and who had attained to youth.

At that time and at that period the Samaṇa, the blessed Mahāvîra arrived *on a visit* to the city of Purimatāla. The assembly of people went out *to hear him.* The king *also* went out *to hear him.* The Religion was expounded by Lord Mahāvîra. The assembly of persons as well as the king returned. At that time and at that period Goyama, the eldest disciple of the Samaṇa, the blessed Mahāvîra (*here the rest to be supplied,* down to) descended on the high-road. There he saw many elephants, many horses and men who had their loins girt up and who had put on their armours (*here the rest to be supplied* § 9). Amidst those men he saw a man *who was bound up in such a manner that* his neck was bent down (*here the rest to be supplied* § 9, down to) who was being announced (*as an offender*) *at every square with the beating of a broken drum.* Then, the royal officers made him enter the first

square *of the city* and having done so they killed before *his very eyes* eight younger brothers of his father and having done so they, beating him very much by means of the lashes of whips, made him miserably eat very small pieces of flesh (as small as the 'kāgani' or gunjā fruit) and having done so they made him drink the water in the form of blood. After that in the second square *they* killed before him his eight *younger* aunts (*the wives of those eight younger uncles that were killed*). In the same way, in the third square *they killed* the eight elder brothers of his father, in the fourth his four elderly aunts, in the fifth the sons *of his father* (*i.e. all his brothers excluding himself*), in the sixth *square* the wives (*of all the brothers*), in the seventh the son-in-laws of his father (i.e. the husbands of his sisters), in the eighth the daughters *of his father* (i.e. his sisters), in the ninth the grandsons *of his father* (i.e. the sons of his brothers and sisters), in the tenth the grand-daughters *of his father* (i e. the daughters of his brothers and sisters), in the eleventh the husbands of *those* grand-daughters *of his father*, in the twelfth the wives of *those* grand-sons *of his father*, in the thirteenth the husbands of his father's sisters, in the fourteenth his father's sisters, in the fifteenth the husbands of his mother's sisters, in the sixteenth his mother's sisters, in the seventeenth the wives of his maternal uncle, and in the eighteenth they killed before him his remaining friends, caste-

fellows, near ones, *relatives*, kinsmen, acquaintances and attendants and having done so they beat him very much by means of the lashes of whips and made him miserably eat very small pieces of meat and made him drink water in the form of blood.

17. Then that blessed Goyama saw that man and having done so this thought of the following description occured to him (*here the rest to be supplied* § 10, down to) went out as he had come and spoke thus: "Truly, oh, Venerable Sir!" (*here the rest to be supplied* § 10, exactly *as before*, down to) "Oh, Venerable Sir! who was that man in his former birth? (*here the rest to be supplied* §§ 5–6, down to) experiences (*hell-like miseries*)." Then the Samaṇa replied: "Truly, oh Goyama! at that time and at that period there was a city named Purimatāla in the country of Bhāraha in this very continent of Jambuddiva, which was prosperous (*here the rest to be supplied*). In that city of Purimatāla there was a king Udiyodaya *who was as powerful* as *the mountain* Mahayā (*here all his remaining epithets to be supplied*). There in *that city of* Purimatāla there was a dealer in eggs named Ninnaa the lawless who was rich (*here his remaining epithets to be supplied*, down to) not overpowered *by anybody*, who was irreligious (*here his remaining epithets to be supplied*, down to) difficult to be pleased. Many men of that Ninnaa, the dealer in

eggs, who were paid wages either in cash or in food, used to carry with them every morning axes and pairs of baskets attached to a bamboo-staff *and carried on shoulders*, and take away from the skirts of the city of Purimatāla, many eggs of the female crows, those of the female owls, those of the female pigeons, those of the "tittibhi" birds, those of the female cranes, those of the female peacocks, those of the female hens and those of many other water animals, land animals and birds etc., and having done so they used to fill up the pairs of baskets attached to a bamboo-staff and *having done so* they used to go to *the place* where Ninnaa, the dealer in eggs, was and having done so they took *those eggs* near that Ninnaa, the dealer in eggs. Then many men of that Ninnaa, the dealer in eggs, who were paid wages either in cash or in food, used to fry, roast and bake *those* many eggs of the female crows (*here the rest to be supplied*, down to) the eggs of the female hens and those of many other water animals, land animals and birds etc. in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and having done so they used to earn their livelihood by selling eggs in the market of the principal street of the town. That Ninnaa, the dealer in eggs, himself, also, used to live by tasting and eating wine (*and so forth as in* § 10) together with those many eggs of the female crows (*here the rest to be supplied* down to)

the eggs of the female hens which were baked, roasted and fried. Then that Ninnaa, the dealer in eggs, whose actions were of this type (4) having accumulated great sin and having completed his long life of one thousand years and having met with death at the time of surcease, was re-born as a hell-being in the third region among the hells the maximum duration of life where is said to be seven Sāgarovamas.

18. Then, having afterwards come out from that he was re-born as the son of Vijaya, the leader of thieves, in the womb of his wife Khandasiri, in Sālā, the forest-settlement of thieves. Then at a certain time, when full three months *of her pregnancy* had passed, this pregnancy-desire of the following description arose in *the mind of* that Khandasiri, the wife *of the leader of thieves* : " Blessed indeed, are those mothers who pass their time by tasting and eating abundant food, drinks, articles of eating, articles of taste and wine, having taken their baths, having offered oblations (*here the rest to be supplied*, down to) having made amendments, having decorated *themselves* with all *kinds* of ornaments and being surrounded by many friends, caste-fellows, one's own *near relatives,* kinsmen, acquaintances, attendants and women, and many other wives (lit. women) of thieves, and who, after having taken their meals and after having come to the hall after meals to eat bettle-nuts

etc., putting on man's attire and having girt up their loins (*here the rest to be supplied* § 9, down to) equipped with weapons and missiles, satisfy their pregnancy-desire by filling *the sky* with *a noise* excellent (*here the rest to be supplied*, down to) and as *loud as* the roaring noise of an ocean, *produced* by the constant beating of a trumpet blown quickly with shields in hands, swords drawn, brandished quivers placed on the shoulder, bows producing twang, arrows thrown, brandishing of weapons and thigh-like bells suspended and drawn up, and by looking and moving everywhere in all directions in Sālā, the forest-settlement of thieves. Therefore, If I, also satisfy (*here the rest to be supplied*, down to) *I shall also be blessed*." Having thought so, she, on account of that pregnancy-desire being not satisfied, (*here the rest to be supplied* § 10, down to) fell a thinking. Then that Vijaya, the leader of thieves, saw *his* wife Khandasiri indiscriminate (*here the rest to be supplied*), and having seen her indiscriminate spoke thus: "Oh, you beloved of the gods! why are you indiscriminate (*here the rest to be supplied*, down to) have fallen into thinking?" Then that Khandasiri spoke to Vijaya thus: "Oh, you beloved of the gods! after *full* three months *of my pregnancy* (*here the rest to be supplied*, down to) I have fallen into thinking." Then that Vijaya, the leader of thieves, having heard this account from *his* wife Khandasiri, spoke thus to

his wife Khandasiri: "Oh, you beloved of the gods! *do* as you please," and paid heed to *it*. (i.e. to her desire). Then that Khandasiri, the wife *of the leader of thieves*, being permitted by Vijaya, the leader of thieves, and, *therefore*, greatly pleased and satisfied, passed her time *happily* by tasting and eating abundant food (4) and wine being surrounded by many friends (*here the rest to be supplied*, down to) and many other wives of thieves, after having taken her bath (*here the rest to be supplied*, down to) having decorated *herself with all kinds of ornaments*; and she, after having taken her meal and after having come to the hall after meal to eat a bettle-nut etc., putting on man's attire and having girt up her loins, satisfied her *pregnancy-desire* (*here the rest to be supplied*, down to) moving *in all parts* of Sālā, the forest-settlement of thieves. Then that Khandasiri, the wife of the leader of thieves, whose pregnancy-desire was fulfilled, whose pregnancy-desire was respected, whose pregnancy-desire was satisfied, whose pregnancy-desire was satiated and who fully enjoyed her pregnancy-desire bore that foetus very happily. Then that Khandasiri, the wife of the leader of thieves, after full nine months were over, gave birth to a son. Then, that Vijaya, the leader of thieves, performed Thiivadiyā–a rite performed at the birth of a son,–lasting for ten nights, of that son with great prosperity and reception. Then

that Vijaya, the leader of thieves, on the eleventh day *after* the *birth* of that boy, got prepared abundant food (4), invited *his* friends, caste-fellows (*and so forth, here the rest to be supplied*, down to) spoke thus before those friends, caste-fellows (*and so forth*) : "Because this pregnancy-desire of this description arose in us (i.e. in the mind of the mother of the boy) when this boy entered the womb therefore let our son be 'Abhaggaseṇa–one having an invincible army (*of thieves*)'–by name. Then that *boy* Abhaggaseṇa, *being taken care of* by five nurses (*here the rest to be supplied* § 12, down to) grew up.

19. Then that boy Abhaggaseṇa completed his boyhood, *was married to* eight girls *by his parents* (*here the rest to be supplied*, down to) was given gifts consisting of eight articles and enjoyed pleasures of life in lofty mansions. Then at a certain time that Vijaya, the leader of thieves, met with death. Then that boy Abhaggaseṇa, crying, weeping and sobbing and being surrounded by five hundred thieves, removed the dead body of Vijaya, the leader of thieves, with great pomp and show and having done so he performed the various worldly funeral rites; and after some time he had his grief mitigated. Then, at a certain time those five hundred thieves crowned the boy Abhaggaseṇa to the great leadership of thieves in Sālā, the forest-settlement of thieves. Then that boy Abhagga-

sena, as soon as he became the leader of thieves, became irreligious (*here the rest to be supplied* § 16, down to) took away the revnue *of king Mahabbala.* Then the people of that country, being greatly tortured by the massacre of many villages by Abhaggasena, the leader of thieves, summoned each other and having done so spoke thus: "Oh, you, beloved of the gods! Abhaggasena, the leader of thieves, by the destruction of many villages (*here the rest to be supplied* § 16, down to) deprives the northern people of the city of Purimatāla of their wealth etc. Therefore, verily, it is desirable (lit. good) that this information should be given to king Mahabbala in the city of Purimatāla." Then those people of the country mutually approved of this thing and having taken *with them* a costly, valuable and precious present fit for a king they went to where the city of Purimatāla was and having done so they went to where king Mahabbala was and having done so they presented (lit. brought) before him that costly (*as above*, down to) present and having folded their hands they spoke thus to the king Mahabbala: "Truly, oh, lord! Abhaggasena, the leader of thieves, in Sālā, the forest-settlement of thieves, by means of the massacre of many villages (*here the rest to be supplied* § 16, down to) deprives us of wealth *etc.* Therefore, we wish oh, lord! to live happily under the shelter of your hands fearless and free from troubles," and having done so

they fell at his feet, folded their hands and requested him about that matter. Then that king Mahabbala, having heard and listened to this news from those people of the country, became angry (*here the rest to be supplied*, down to) burning with rage and having contracted his eye-brows in three folds on his forehead sent for the commander of the army and having done so spoke to him thus: "Oh, you, beloved of the gods! go and at once raid Sālā, the forest-settlement of thieves, and capture Abhaggaseṇa, the leader of thieves, alive and bring him to me." Then that commander of the army responded to this, saying: "As your lordship commands." Then that commander of the army being surrounded by many persons who had their loins girt up (*here the rest to be supplied* § 9, down to) with missiles, and producing a great roaring noise (*here the rest to be supplied*, down to) *resembling the roaring of an ocean* with the beating of a trumpet blown quickly with shields fastened on hands (*here the rest to be supplied* § 18), went through the midst of the city of Purimatāla and having done so proceeded to go to *the place* where Sālā, the forest-settlement of thieves, was situated. Then the spies of that Abhaggaseṇa, the leader of thieves, getting the intelligence about this went to where Sala, the forest-settlement of thieves, was and *to where* Abhaggaseṇa, the leader of thieves, was and having done so and having folded their hands (*as above*, down to) and spoke thus:

"Oh, you beloved of the gods! in the city of Purimatāla king Mahabbala has ordered the commander of the army together with a large multitude of soldiers *thus*: 'Oh, you beloved of the gods! go and raid Sālā, the forest-settlement of thieves and capture Abhaggasena, the leader of thieves, alive and having done so bring him to me.' Then that commander of the army, together with a large multitude of soldiers, has proceeded to come to where Sālā, our forest-settlement (lit. forest-settlement of thieves) *is*." Then that Abhaggasena, the leader of thieves, having heard and listened to this matter from those spies summoned the five hundred soldiers and having done so spoke thus: "Truly, oh, you beloved of the gods! in the city of Purimatāla Mahabbala (*as above*, down to) has proceeded to come *etc.*" Then that Abhaggasena spoke thus to the five hundred thieves: "Therefore, it would be better if we repulse *the attack of* that commander of the army before he reaches Sālā, our forest-settlement." Then those five hundred thieves responded to Abhaggasena, the leader of thieves, saying, "As you command." Then that Abhaggasena, the leader of thieves, got prepared abundant food, drinks, eatables and articles of taste and having done so and having taken his bath (*here the rest to be supplied* § 17, down to) and having made amendments, together with the five hundred thieves, enjoyed (4) that abundant food (4) and wine (6). *Then* after

having taken meals and after having come *to* the hall after meals to eat bettle-nuts etc., and coming out of *it* clean and quite pure together with the five hundred thieves he put on (lit. climbed) wet leather and having done so he, whose loins were girt up (*here the rest to be supplied*, down to) missiles, *producing a loud roaring* noise (*here the rest to be supplied*, down to) fastened on hands, at midnight went out of Sālā, the forest-settlement of thieves, and having done so, he, having taken shelter on a redoubtable fortress and thicket and having equipped himself with *abundant* food and drink *for his army*, stood waiting for that commander of the army. Then that commander of the army came to where Abhaggasena, the leader of thieves, was and having done so he even began to fight with him. Then that Abhaggasena, the leader of thieves, soon defeated, crushed (*here the rest to be supplied*, down to) repulsed him. Then that commander of the army, being defeated (*as above*, down to) repulsed, *became* devoid of strength, weak, devoid of energy, devoid of manliness and valour and thinking that it was impossible to hold out against robbers returned to where the city of Purimatāla was *and* to where king Mahabbala was, and having done so and having folded his hands (*as above*, down to) spoke thus : " Truly, oh lord ! Abhaggasena, the leader of thieves has restorted on a redoubtable fortress having eqipped himself with *abundant* food and drink *for his army*; hence he

could not be captured by anybody by a straight (lit. chest to chest) fight even with a very large army of horses, or that of elephants, or that of warriors on foot (i.e. infantry) or that of chariots—or even with an army consisting of *all these* four parts. Therefore, he could be approached only by being taken into confidence by means of negotiations, dissentions (in an enemy's party) and valuable gifts. Those *so-called* followers of his *who are in his confidence,* who create dissentions among his friends, kinsmen, near ones, relatives, acquaintanees and attendants by means of abundant money, gold, excellent rich treasures and wealth, and who frequently send to Abhaggasena, the leader of thieves, costly, rich and valuable presents, will be able to take him into confidence."

20. Then at a certain time that king Mahabbala got to be built an excellent and very lofty mansion which was supported on hundreds of pillars, beautiful and charming to look at. Then that king Mahabbala, at a certain time, got announced a festival the admission to which was without any fees (*here the rest to be supplied,* down to) and which was to last for ten nights, and having done so he summoned his family-men and having done so he spoke to them thus : "Oh, you beloved of the gods! go to Sālā, the forest settlement of thieves, and there having folded your hands (*and so forth,* down to) you should

speak thus to Abhaggasena, the leader of thieves: 'Oh you beloved of the gods! in the city of Purimatāla king Mahabbala has got announced a festival the admission to which is without any fees (*here the rest to be supplied*, down to) and which is to last for ten nights; therefore, oh, you beloved of the gods! should they bring to you just here *presents such as* abundant food (4) flowers, garments, garlands and ornaments *etc.*, or you would go there personally?" Then, those family-men, having folded there hands (*and so forth*, down to), responded to *these words* of king Mahabbala and having done so they, making journeys which were not very long and with comfortable halts and meals went out of the city of Purimatāla to where Sālā, the forest-settlement of thieves, was, and having folded their hands (*and so forth*, down to) spoke thus to Abhaggasena, the leader of thieves: "Oh, you beloved of the gods! in the city of Purimatāla king Mahabbala (*and so forth*, down to) the admission to which is without any fees (*and so forth as above*, down to) or you would go there personally?" Then that Abhaggasena, the leader of thieves spoke thus to those family-men: "Oh, you beloved of the gods! I shall personally go to the city of Purimatāla," *and then* he showed respect to those family-men and *then* dismissed them. Then that Abhaggasena, the leader of thieves, being surrounded by many friends (*and so forth as above*, down to) having taken his bath (*and*

so forth as above, down to) having made amendments and having decorated himself with all kinds of ornaments went out of Sālā, his forest-settlement (lit. the forest-settlement of thieves) and having done so he went to where the city of Purimatāla was *situated* and where king Mahabbala was and having done so, having folded hss hands (*and so forth as above,* down to) congratulated king Mahabbala *saying,* 'Victory to you, victory to you' and having done so presented before him a valuable (*and so forth,* down to) gift. Then that king Mahabbala accepted that valuable (*and so forth*) *gift* of Abbhaggaseṇa, the leader of thieves, and welcomed and respected Abhaggaseṇa, the leader of thieves and dismissed him and gave him the lofty mansion as his abode of residence. Then that Abhaggaseṇa, the leader of thieves, after being dismissed by king Mahabbala went to *the place* where the lofty mansion was *situated.* Then that king Mahabbala summoned his family-men and having done so spoke to them thus: "Oh, you beloved of the gods! go and get prepared abundant food, drinks, articles of eating and articles of taste and having done so take that abundant food (4) and wine (6) and many flowers, scents, garlands and ornaments to Abhaggaseṇa, the leader of thieves, at the lofty mansion." Then those family-men having folded their hands (*and so forth,* down to) took *the food etc. to Abhaggaseṇa.* Then that Abhaggaseṇa, the leader of thieves, being surrounded by

many friends and relatives and having taken his bath (*and so forth*, down to) and having decorated himself with all kinds of ornaments ate that abundant food (4) and wine (6) and became intoxicated. Then that king Mahabbala summoned his family-men and having done so spoke *to them* thus: "Oh, you beloved of the gods! go and shut up the gates of the city of Purimatāla and capture Abhaggasenạ, the leader of thieves, alive and bring *him* to me." Then those family-men having folded their hands (*and so forth*, down to) responded to him, and shut up the gates of the city of Purimatāla and captured Abhaggasenạ, the leader of thieves, alive and brought him to king Mahabbala. Then that king Mahabbala has thus got Abhaggasenạ, the leader of thieves, to be brought as an offender in this manner (*as described above* § 16). In this way oh, Goyama! Abhaggasenạ, the leader of thieves, experiences (*here the rest to be supplied*, down to) *the fruits* of acts done previously."

Then Goyama asked: "Oh, Venerable Sir! where will Abhaggasenạ, the leader of thieves, go after his death at the time of surcease? Where will he be re-born?" Then the Samanạ replied: "Oh, Goyama, Abhaggasenạ, the leader of thieves, having completed his long life of thirty-seven years and being impaled on this very day when one third of the day will still remain to pass, having met with death at the time of surcease

will be re-born in the region of Rayaṇappabhā, in the hell having maximum *duration of life.* Then having afterwards come out from that *he will pass through various* worldly existences (*here the rest to be supplied* exactly as *in the case* of the first-Miyāputta, down to) region *of hell.* Then having come out from that he will be re-born as a pig in the city of Vāṇārasi; and there being deprived of life by the killers of pigs, he will be re-born as a son in the family of a rich man in that very city of Vāṇārasi. There he having passed his boyhood (*here the rest to be supplied*, exactly as *in the case of* the first, down to) will attain liberation.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Third Lecture of the First Book of the Seventh Anga called Vivāgasuyam.

Fourth Lecture.

The Story of Sagada.

(The Introduction to the Fourth *Lecture, in the usual terms, is to be inserted here.*)

21. Truly, Jambū at that time and at that period there was a town named Sāhanjaṇī which was possessed of wealth, well-protected and prosperous. Outside that city of Sāhanjaṇī, in the north-easterly direction, there was a park named Devaramaṇa. There, there was an old abode of the demigod Amoha. In that city of Sahanjaṇī there was a king named Mahachanda *who was as powerful as the mountain* Mahayā etc. That king Mahachanda had a minister named Suseṇa *who was well-versed in the four expedients of winning over an enemy viz. making* negotiations, *creating* dissentions *in an enemy's army*, an open attack (lit. punishment) and bribery etc., and who was proficient in exericsing control. In that city of Sāhanjaṇī there was a harlot named Sudansanā (*here her* description *to be given* § 8). In that city of Sahanjaṇī there dwelt a householder Subhadda who was rich (*here his remaining epithets to be supplied*). That householder named Subhadda had a wife named Bhaddā who was perfect *in every way* (*here the rest to be supplied*). That householder Subhadda had a son named Sagada, born of his wife Bhaddā, who was perfect *in every way* (*here the rest to be*

supplied). At that time and at that period there arrived on a visit the Samaṇa, the blessed Mahāvîra, the assembly and the king went out *to hear him*, the law was expounded *by the Samaṇa*, the assembly returned. At that time and at that period *Goyama*, the eldest disciple of the Samaṇa (*here the rest to be supplied* § 9, down to) descended in the direction of the high road. There *he saw many* elephants, horses and men and amidst those men he saw one man, accompanied by a woman, who had his neck bent down (*here the rest to be supplied* § 9, down to) *and who was being announced as an offender* by a proclamation. (*Here everything to be supplied as before*, down to :) The blessed one replied : "Truly, oh Goyama! at that time and at that period there was a city named Chhagalapura in the country of Bhāraha in this very continent of Jambuddiva. There, there was a king named Sîhagiri *who was as powerful as the mountain* Mahayā (*here the remaining to be supplied*). In that city of Chhagalpura there dwelt a shepherd named Chhania who was rich (*here the rest to be supplied*, down to) irreligious (*here the rest to be supplied* §§ 5–6, down to) difficult to be pleased. That shepherd Chhaṇia had many herds of animals such as goats, rams, rojzas, bulls, hares, pigs, young deer, lions, deer, peacocks, buffaloes, animals which are kept in hundreds and animals which are kept in thousands, who were kept in a pen. And there many other persons

who were paid wages either in cash or in food, protected and looked after many goats (*as above*, down to) buffaloes. And many other men of his dwelt in the pen of the goats (*here the rest to be supplied*). And those many other men of his, who were paid wages either in cash or in food, deprived several hundreds and thousands *of goats etc.* of their lives, and cut them into pieces and small pieces and brought them to the shepherd Chhaṇia. And those many men of his used to fry, roast and bake those many pieces of flesh of the goats (*here the rest to be supplied*, down to) buffaloes in frying pans, baking pans, roasting pans, earthen frying pans and in burning charcoals, and then they used to earn their livelihood *by selling them* in *the market of* the principal street *of the town*. And that Chhaṇia, the shepherd, also used to eat those various pieces of flesh of the goats (*as above*, down to) buffaloes, which were fried, roasted and baked, together with wine. (6) Then that Chhaṇia, whose actions were of this type (*here the rest to be supplied* §§ 5–6, down to) having accumulated great (lit. wicked) sin and having completed his long life of seven hundred years and having met with death at the time of surcease, was re-born as a hell-being in the fourth region *of hell* the maximum duration of life where is ten Sāgarovamas,

22. Now Bhaddā, the wife of that householder Subhadda was 'jāyaninduyā' (a woman

who gives birth to dead children). The children which she bore met with death when they were born. Then that shepherd chhaṇia having afterwards come out of the fourth region *of hell* was re-born in this very city of Sāhanjani as a son in the womb of Bhaddā, the wife of the householder Subhadda. Then that Bhaddā, the wife of the householder, at a certain time when full nine months *of her pregancy* were over, gave birth to a son. Then the parents placed that boy under a cart as soon as he was born and caused him to be brought back a second time and gradually protected him, nursed him and reared him up (*here everything else to be understood exactly* as in the case of Ujziyaya § 12, down to): 'because we placed this son under a cart as soon as he was born therefore let this son of ours be 'Sagada' by name.' (*Here* the rest *is to be reproduced exactly* as in the case of Ujziyaya § 12, down to) Subhadda met with death in Lavana-samudda and the mother *of the boy* also met with death. And he (*i.e.* Sagada) was driven out of his house. Then that boy Sagada being driven out of his house *began to grow up very happily* in the squares (*here the rest to be reproduced* exactly as *in the case of Ujziyaya* § 13, down to) he came in contact with the courtesan Sudarisaṇā. Then that minister Suseṇa, at a certain time, got that boy Sagada to be driven out of the house of the courtesan Sudarisaṇā and he kept the courtesan Sudarisaṇā as his own

mistress and enjoyed excellent human pleasures with the courtesan Sudarisaṇā. Then that boy Sagada being driven out of the house of the courtesan Sudarisaṇā and (*here the rest to be reproduced exactly as in the case of Ujziyaya* §13, *down to*) not getting remembrance *etc.* in anything else, at a certain time, secretly entered the house of Sudarisaṇā, and having done so he enjoyed excellent pleasures with Sudarisaṇā. Now, the minister Susena having taken his bath (*here the rest to be supplied*, down to) having decorated himself and *being surrounded* by a ring of men went to where the house of the courtesan Sudarisaṇā was *situated*, and having done so he saw the boy Sagada enjoying excellent pleasures with the courtesan Sudansaṇā and having done so, he, being greatly enraged (*here the rest to be supplied*, down to) and burning with anger, contracted his eye-brows in three folds on his forehead (i.e. became much more angry), got the boy Sagada to be arrested by his men (*here the rest to be supplied* §13, down to) he bound him up bending his neck downwards and having done so he went to where king Mahachanda was and having done so and having folded his hands he spoke thus: "Truly, oh, lord! the boy Sagada has offended my inner-appartment." Then that king Mahachanda spoke thus to the minister Susena: "Oh you beloved of gods! you may yourself punish the boy Sagada." Then that minister

Susena, being permitted by king Mahachanda, has thus ordered the boy Sagada and the courtesan Sudarisanā to be brought to the place of execution. Truly, in this way oh, Goyama ! the boy Sagada experiences *the fruits of* acts done previously."

23. *Then Goyama asked*: "Oh, Venerable Sir ! where will the boy Sagada go after his death ? Where will he be re-born ?" Then the Samana answered : "Oh, Goyama ! having completed his long life of fifty seven years the boy Sagada, being made to embrace an iron statue of a woman strongly heated and hence become just like a burning fire *at the time* when one third part of this very day will *still* remain to pass, will after his death at the time of surcease, be re-born as a hell-being in the region of Rayanappabhā. Then having afterwards come out from it he will be re-born as a twin in the family of a Mātanga—a low-caste in the city of Rāyagiha. Then the parents of that boy after his completing the twelfth day *after his birth* will give him this name of the following description true to its sense : 'Let our son be Sagada by name and our daughter Sudarisanā by name.' Then that boy Sagada having completed his boyhood will attain to youth; and that daughter Sudarisanā having completed her girlhood will attain to youth and will be possessed of excellence and an exquisite body on account of being endowed with form,

youth and beauty. Then that boy Sagada being enamoured of Sudarisaṇā on account of her form youth and beauty will enjoy with Sudarisaṇā excellent human enjoyments. Then at a certain time that boy Sagada will attain to the position of a cattle-entrapper. Then he will be a cattle-entrapper irrelligious (*here the rest to be supplied*, §§ 5–6, down to) difficult to be pleased and he, whose actions will be of this type (*here he is to be described exactly as the cattle-entrapper Gottasaa* § 11) having accumulated great sin and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rayaṇappabhā. *Then he will wander into* the worldly existence down to hells *as in the case of Miyāputta or Ujziyaya.* Then having afterwards come out of that he will be re-born as a fish in the city of Vāṇārasi; and there being killed by fishermen he will be re-born as a son in the family of a rich man in that very city of Vāṇārasi. *Then he will get* enlightenment, will become aversed to worldly life, will accept monkhood will, *after his death at the time of surcease*, be re-born as a god in Sohamma heaven and will *ultimately* get liberation in the country of Mahāvideha."

(*Here the usual* Conclusion *is to be inserted.*)

End of the Fourth Lecture of the First Book of the Seventh Anga called Vivāgasuyaṃ.

Fifth Lecture.

The Story of Bahassaidatta.

(The Introduction to the Fifth *Lecture, in the usual terms, is to be inserted here.*)

24. Truly, Jambû ! at that time and at that period there was a city named Kosaṃbî which was prosperous, well-protected and happy. Outside *that city* there was a park Chandoyaraṇa and a demigod Seyabhadda. In that city of Kosaṃbî there was a king named Sayāṇiya *who was as powerful as the mountain* Mahayā (*here the rest to be supplied*). *He had* a queen *named* Miyāvaî. That Sayāṇiya had a son named Udāyaṇa, the prince, born of his wife Miyādevî, who was perfect *in every way* and he was the Juvarāya—the crowned prince (*the Prince of Wells, as we call it*). That prince Udāyaṇa had a queen named Paumāvaî.

That *king* Sayāṇiya had a family priest Somadatta who was *well-versed* in the Riuvveya (Sk. Ṛgveda) *and the other three Vedas.* That family priest Somadatta had a wife named Vasudattā. That Somadatta had a son named Bahassaidatta born of his wife Vasudattā who was perfect *in every way.* At that time and at that period Lord Mahāvîra arrived *there on a visit.* At that time and at that period reverend Goyama (here the rest to be supplied *exactly as in* § *9*, down to) descended in the direction of

the high road, and there he saw (exactly *as before* § 9, down to) elephants, horses and a man amidst the *crowd of* men. *The same* thought *occured to him* and asked exactly *as before the account of that man's* former birth, and reverend Mahāvîra replied: "Truly, oh, Goyama! at that time and at that period there was a city named Savvatobhadda in the country of Bhāraha in this very continent of Jambu, which was prosperous, well-protected and happy. In that city of Savvattobhadda there was a king named Jiyasattū. That king Jiyasattū had a family priest named Mahesaradatta who was well-versed in Riuvveya—Ṛgveda (4) down to Atthavvaṇa—Attharvaveda. Then that family-priest Mahesaradatta, for the increase of the strength and kingdom of king Jiyasattū, got captured every morning one son of a Brahmin, one son of a Kshtriya, one son of a merchant-Vais'ya, and one son of a low-caste—S'udra, and got their hearts to be taken out while they were actually alive and, thus gave offerings for the well-being of king Jiyasattū. Then that family priest Mahesaadatta *used to get captured and get the hearts to be taken out*, of two Brahmins, two Kshatriyas two Vais'yas and two S'udras on the eighth and the fourteenth *days of the month*; four *Brahmins, Kshatriyas, Vais'yas and S'udras* every four months, eight every six months and sixteen every year. And, whenever king Jiyasattū was engaged in fighting with his enemy's army, the family priest Mahesaradatta used to get captured eight

hundred Brahmin boys, eight hundred Kshatriya boys, eight hundred Vais'ya boys and eight hundred S'udra boys and used to get their hearts to be taken out while they were alive, and, thus gave offerings for the well-being of king Jiyasattu; and then that enemy's army was either forthwith routed or repulsed.

25. Then that family priest Mahesardatta whose actions were of this type (*here the rest to be supplied* §§ 5–6) having accumulated great sin and having lived his long life of thirty hundred years and having met with death at the time of surcease was re-born in the hell in the fifth region, the maximum duration of life where is seventeen Sagarovamas. Then having afterwards come out of it he was re-born as the son of the family priest Somadatta by his *wife* Vasudattā in this very city of Kosambī. Then the parents of that boy after his completing the twelfth day *after his birth* gave him this name of the following description : "Because this our boy is the son of the family priest Somadatta by his wife Vasudattā therefore let our son be 'Bahassaidatta' by name." Then that boy Bahassaidatta being nursed by five nurses (*here the rest to be supplied* § 12, down to) began to grow up. Then that Bahassaidatta completed his boyhood, attained to youth, became educated and attained to maturity of age *to be able to enjoy pleasures of life.* He was a dear boy-friend of the prince Udāyaṇa, who was born

with him, brought up with him, and who played with him in dust. Then at a certain time that king Sayāṇîya met with death. Then that prince Udāyaṇa crying, weeping and sobbing and being surrounded by many kings (*here the rest to be supplied* § 11, down to) merchants and others, removed the dead body of king Sayāṇîya with great pomp and show and performed the various wordly funeral rites. Then those many kings (*as above,* down to) merchants lavishly coronated that prince Udāyaṇa as their king. Then that prince Udāyaṇa became a king *as powerful as the mountain* Mahayā (*here the rest to be supplied*). Then that boy Bahassaidatta had free access to all places, all regions and even to the inner apartments as he was performing the duty of the family priest of king Udāyaṇa. Then that family priest Bahassaidatta entering the inner-appartments at any proper or improper, not odd or odd time, at night or at twilight, at a certain time, fell into evil connection with the queen Paumāvaî, and enjoyed excellent pleasures with her. Now, on the other hand king Udāyaṇa having taken his bath (*here the rest to be supp'ied,* down to) having decorated *himelf* went to where queen Paumāvaî was, and saw the family priest Bahassaidatta enjoying excellent pleasures with queen Paumāvaî, and, *therefore, being* greatly enraged contractd his eye-brows in three folds on his forehead and got the family priest Bahassaidatta to be arrested by his

men, and having done so he has thus got him to be brought here to the place of execution. In this way oh, Goyama! the family priest Bahassaidatta experiences (*here the rest to be supplied* §§ 6–7, down to) of acts done previously."

Then Goyama asked: "Oh, Venerable Sir, where will the boy Bahassaidatta go having met with death here? Where will he be re-born?" Then the Samaṇa answered: "Oh, Goyama! the family priest—the boy Bahassaidatta, having lived his long life of sixty four years and being impaled this very day *at the time* when one third part of the day will still remain to pass and having thus met with death at the time of surcease, *will be re-born* in the region Rayaṇppabhā. Then he will wander into *worldly existences* down to the region *of hell and then having afterwards come out from that* he will be re-born as a deer in the city of Hatthiṇāura. There he, being killed by hunters, *will be re-born* as a son in the family of a rich merchant in that very city of Hatthiṇāura. *Then he will get* enlightenment (*here the rest to be supplied as in the case of Miyāputta*, down to) will be re-born in a celestial car in the Sohamma heaven and will get liberation in the country of Mahāvideha.

(*Here the usual* Conclusion is to be inserted.)

End of the Fifth Lecture of the First Book
of the Seventh Anga called
Vivāgasuyaṃ.

Sixth Lecture.

The Story of Nandivaddhana (or Nandisena).

(The Introduction to the Third Lecture in the usual terms, is to be inserted here.)

26. Truly Jambû at that time and at that period *there was* a city named Mahurā, a park *call*ed Bhandira, a demigod *named* Sudansaṇa, a king named Sirîdāma. *He had* a wife *named* Bandhusirî. *They had* a son *named* prince Nandivaddhaṇa who was perfect *in every way* and who was the crowned prince. That *king* Sirîdāma had a minister named Subandhu *who was well-versed in* all the four expedients of winning over an enemy viz. negotiations, dissentions (*here the rest to be supplied* § 21). That minister Sabandhu had a son named Bahumittaputta who was perfect *in every way*. That king Sirîdāma had a barber named Chitta. As he was performing astonishing and diverse duty of a barber to king Sirîdāma, he had free access to all places, all regions and even to the harem. At that time and at that period *Goyama*, the eldest *disciple* of the Samaṇa (*here the rest to be supplied* § 9, down to), descended in the direction of the high road and *saw* (exactly *as before* § 9) elaphants, horses and men. And amidst those men he saw a man (*here the rest to be supplied* § 9, down to) surrounded by *many* men and women. Then the royal officers made him sit on a *strongly* heated iron throne

which resembled a burning flame (i.e. which was red hot), and then they lavishly coronated (!) him who was amidst those men in various ways by *strongly* heated iron jars which, therefore, resembled a burning flame, some of which were filled with *melted* copper, some with *melted* tin, some with *melted* lead, some with water mixed with chunam and some with oil mixed with salts or acids. Then they made him put on a red hot (lit. resembling a burning flame) necklace consisting of eighteen strings, then a *red hot* necklace of nine strings (*here the rest to be supplied*, down to) a *red hot* 'patta'–an ornament for the forehead–and then a *red hot* crown. *Then* the following thought (*here the rest to be supplied* exactly as in § 10, down to) : *The samaṇa* answered : "Truly, oh Goyama ! at that time and at that period there was a city named Sîhapura, in the country of Bhāraha in this very continent of Jambuddiva, which was prosperous, well-protected and happy. In that city of Sîhapura there was a king named Sîharaha. That king Sîharaha had a jailor named Dujjohaṇa who was irreligious (*here the rest to be supplied*, down to) difficult to be pleased. That jailor had these articles, for use in the jail for extortion of prisoners, of the following description viz. many iron pots—'kundis' some of which were full of copper, some full of tin, some full of lead, some full of water mixed with chunam and some full of oil mixed with salts or acids *all of* which were kept burning on fire.

That jailor Dujjohaṇa had many 'uttiyās'–big earthen pots with their necks like those of camels—some of which were filled with the urine of horses, some with that of elephants, some with that of cows, some with that of buffaloes, some with that of camels, some with that of goats and some with that of rams and *all of these* were completely filled. That jailor Dujjohaṇa had many heaps and collections of hand-cuffs, fetters for feet, 'hadis' –massive wooden frames to fasten on the feet of a prisoner, shackles and iron chains which were lying scattered. That jailor Dujjohaṇa had many heaps and collections of many bamboo-creepers, cane–creepers, tamarind–creepers, whips with fine leathern straps, ordinary whips and straps made from hemp. That jailor Dujjohaṇa had many heaps and collections of slabs of stones sticks, clubs and small anchors of iron or stone. That jailor Dujjohaṇa had many heaps and collections of threads, ropes, nooses and ropes made of hair. That jailor Dujjohaṇa had many heaps and collections of swords, saws, razor-blades and 'kalambachirapattas—kinds of weapons'. That jailor Dujjohaṇa had many heaps and collections of iron nails, bamboo-pegs, leathern straps and weapons resembling scorpian strings—'allapalla.' That jailor Dujjohaṇa had many heaps and collections of small needles, big needles and small iron clubs. That jailor Dujjohana had many heaps and collections of small razors for shaving, small razors for cutting of nails, nail-cutters, cutters of nails

and blades of Darbha grass. Then that jailor got captured many thieves, debauches, pick-pockets, king's offenders, debtors, killers of children, killers of persons by taking them into confidence, gamblers and rogues, and having done so he made them lie on their backs, made them open their mouths with an iron bar and made some of them drink melted copper, some *melted* tin, some *melted* lead, some *heated* water mixed with chunum, some *heated* oil mixed with salts or acids and some he made to bathe with that *very oil.* He made others lie down on their backs and made some drink the urine of horses, some that of elephants, (*here the rest to be supplied as above,* down to) and some that of rams. He made others fall down on their belly and to some he gave lashes of whips with a 'chhada chadda' sound, to some he gave excessive pain with the same, some he hand-cuffed, some he fastened with fetters on feet, some he fastened on 'hadîs,' some he put inio shackles, he forced some to contract and break *their limbs etc.*, some he chained with iron chains, he cut off the hands of some (*and so forth,* down to) some he wounded with weapons, some he got to be beaten by means of bamboo-creepers (*here the rest to be suppiied as above,* down to) and some with straps made from hemp. Others he made to lie down on their backs, and got slabs of stones to be put on their bellies and then got sticks to be put *upon those slabs* and having done so he asked his men to give a good shaking to the offenders and some

of them he got to be bound in hand and feet by means of threads (*here the rest to be supplied as above*, down to) ropes made of hair and then put them down in a well with their heads down and made them drink water, some he caused to bleed by means of swords (*here the rest to be supplied as above*, down to) 'kalambachîrapattas' and made them bathe with oil mixed with salts or acids, some he made to thrust nails and bamboo-pegs on their foreheads, collar bones, elbows, knees and heels and made them thrust, *on the remaining parts of their body, those* weapons resembling scorpian stings, some he made to thrust needles and blades of Darbha grass on the fingures of their hands and feet by means of small hammers and made them rub on the ground, some he caused to bleed in their body by means of small razors (*here the rest to be supplied as above*, down to) nail-cutters and made them cover their bodies with wet Darbha and Kus'a grass and made them sit in the sunshine and when they (the Darbha and the Kus'a grass) were dry, pulled them out (*so that the skin would begin to bleed*) producing ' chhada chhadda ' sound.

Then that jailor Dujjohana, whose actions were of this type, having accumulated great sin and having lived his long life of thirty-one years, and having met with death at the time of surcease, was re-born as a hell-being in the sixth region *of*

hell the maximum duration of life where is twenty two Sāgarovamas.

27. Then having afterwards come out from that he was born as a son in the womb of Bandhusirî the queen of the king Sirîdāma in this very city of Mahurā. Then Bandhusirî, after full nine months *of her pregnancy* were over (*here the rest to be supplied*, down to) gave birth to a son. Then after his completion of the twelfth day *after his birth* his parents gave him this name of the following description : " Let our son be 'Nandiseṇa' by name." Then that prince Nandiseṇa being surrounded by five nurses (*here the rest to be supplied* § 12, down to) began to grow up. Then that prince Nandiseṇa completed his boyhood (*here the rest to be supplied* § 12, down to) became a youth and became a crowned prince. Then that prince Nandiseṇa, being greedy of the kingdom (*here the rest to be supplied*, §§ 5–6, down to) harem, desired to kill king Sirîdāma (his own father) and wished to himself enjoy and protect the royal sovereignty. Then the prince Nandiseṇa awaited the several opportunities (lit. weak points, holes and drawbacks) of *killing* king Sirîdāma. Then that prince Nandiseṇa not getting any opportunity (lit. weak point) of *killing* king Sirîdāma, at a certain time, sent for the barber Chitta and having done so spoke to him thus : " Oh, you beloved of the gods ! you have got free access to all places, all regions and

even to the harem of king Sirîdāma, and you often perform the duties of a barber to king Sirîdāma; therefore oh, you beloved of the gods! if you thrust a razor in the neck of king Sirîdāma while performing the duties of a barber to him I shall give you half the kingdom and you will be able to enjoy with me excellent enjoyments." Then that barber Chitta responded to these words of the prince Nandiseṇa. Then this *idea* of the following description (*here the rest to be supplied*, down to) occured to that barber Chitta: "If king Sirîdāma were to come to know this secret of mine I don't know by what evil untimely death he would kill me", and having thought so he, *greatly* afraid as he was, went to where king Sirîdāma was and having folded his hands spoke thus to king Sirîdāma in secret: "Truly, oh, lord! the prince Nandiseṇa being greedy of the kingdom (*here the rest to be supplied* §§ 5–6, down to) desires to kill you and to himslef enjoy and protect the royal sovereignty. Then that king Sirîdāma having heard and listened to this matter from the barber Chitta and, therefore, being greatly enraged (*here the rest to be supplied* § 13) and having contracted *his eye-brows in three folds on his forehead* got the prince Nandiseṇa to be arrested by his men, and has ordered him to be brought to the place of execution in this manner. In this way, indeed, oh, Goyama! the boy Nandiseṇa experiences (*here the rest to be supplied* §§ 6–7, down to) *of acts done*

previously. Then Goyama asked : "Where will the prince Nandiseṇa go having gone from here after having met with death at the time of surcease? Where will he be re-born?" *The Samaṇa* answered: "Oh, Goyama! the prince Nandiseṇa, having lived his long life of sixty years and having met with death at the time of surcease, will be re-born in the region of Rayaṇappabhā. *Then he will wander into* worldly existence *as in the case of Miyaputta or Ujziyaya.* Then he will be re-born as a fish in the city of Hatthināura. There he, being killed by fishermen, *will be re-born* in the family of a rich merchant in that very *city of Hatthināura. Then he will get* enlightenment, will go to Sohamma heaven and will get liberation in the country of Mahāvideha, will be finally enlightened, will be liberated, will get perfect bliss and will put an end to all miseries.

(*Here the usual* Conclusion *is to be inserted*)

End of the Sixth Lecture of the First Book
of the Seventh Anga called
Vivāgasuyaṃa.

Seventh Lecture.

The Story Of Umbaradatta.

(The Introduction to the Third *Lecture in the usual terms, is to be inserted here.*)

28. Truly, Jambū at that time and at that period *there was* a city named Pāḍalasanḍa, a park named Vaṇasanda and a demigod *named* Umbaradatta. In that city of Pāḍalsanḍa there was a king named Siddhatha. In that city of Pāḍalasanda there was a householder *named* Sāgaradatta who was rich *and prosperous. He had* a wife named Gangadattā. That Sāgaradatta had a son named Umbaradatta by his wife Gangadattā, who was perfect *in every way* (*here the rest to be supplied*, down to) with all his five senses *fully developed without any deficiency.* At that time and at that period *Lord Mahāvīra* arrived *there* on a visit (*here the rest to be supplied* § 3, *down to*) the assembly returned. At that time and at that period reverend Goyama (*here the rest to be supplied* exactly *as in* § 4, down to) went to where the city of Padalasanḍa was and entered the city of Pāḍalasanḍa by the eastern gate and there he saw a man suffering from itching, leprosy, dropsy (lit. having two bellies), fistula, piles, cough, asthma, intumescence, swelling of face and hands, decaying of toes and decaying of ears and nose, the sores on whose body were -dripping with pus and watery blood ('rasiyā') the worms pricking

the sores which were oozing out pus and blood, from whose ears and nose water was oozing out, who was every moment vomitting out morsels of pus, blood and worms, who was producing harsh and piteous unpleasant voice, whose path was difficult to be approached on account of a collection of swarms of flies, whose head was greatly full of sores, who had put on patched rags, who had in his hand a broken earthen cup-'mallaga' and a broken earthen pot, and who was making his livelihood by begging (lit. by saying 'give me food') at *every* house Then reverend Goyama wandered *for alms* in high as well as low families and accepted enough of it and went out of *the city of* Pādalasaṇḍa and *went* to where the blessed Samaṇa, *Mahāvīra, was*, showed him the alms and showed it to him again and again and being permitted by the Samaṇa (*here the rest to be supplied*, down to) *he took food without any attachment or liking for that food, but simply to keep himself alive*, as a snake takes to the hole (*or, he took his food as if without allowing the food to touch the cavity of his mouth, showing apathy to taste*, just as a snake enters into its hole without touching the side of the hole), and passed his time by making himself engrossed in self-control and penance.

Then reverend Goyama on a second occasion at the time of breaking the two days' fast (lit. the fast in which six meals are cut off) in the

first 'Porasi'–a period of three hours (lit. human shadow used to indicate time) engrossed in the study of sacred texts (*here the rest to be supplied* § 9, down to) entered the city of Pāḍalasaṇḍa by the southern gate and saw that very man suffering from itching (*here the rest to be supplied* exactly *as above*, down to) passed his time by *making himself engrossed in* self-control and penance Then on a third occasion that Goyama *at the time of breaking* the two days' fast (*here the rest to be supplied* exactly *as above*, down to) entered the city of Pāḍalasaṇḍa by the western gate and saw that very man who was suffering from itching (*here the rest to be supplied*). Then on a fourth *occasion* at the time of breaking the two days' fast he *entered* through the northern gate (*here the rest to be supplied as above*) *and saw that very man*. Then the following idea occured to him : " Oh this man (*here the rest to be supplied* § 4, down to) of acts done previously, and spoke thus: "Truly, oh, Venerable Sir ! I, at the time of breaking the two days' fast (*here the rest to be supplied as above*, down to) for wandering for alms went to where the city of Pāḍalasaṇḍa was and having done so I entered Pāḍalasaṇḍa by the eastern gate. There I saw a man who was suffering from itching (*here the rest to be supplied as above*, down to) making his livelihood *by begging*. Then on the second occasion of breaking the two days' fast I entered through the southern gate. *Then*

on the third occasion of breaking the two days' fast I entered through the Western *gate*. In the same manner on a fourth *occasion at the time of* breaking *the* fast I entered through *the northern gate* and *saw that very man who was suffering from itching* (*here the rest to be supplied as above*, down to) making his livelihood *by* begging, and an idea occoured to me of asking your Lord *about* his previous birth." *Then the Samaṇa* answered: "Truly, oh, Goyama ! at that time and at that period there was a town named Vijayapura, in the country of Bhāraha in this very continent of Jambuddiva, which was prosperous, *well-protected and happy*. In that city of Vijayapura there was a king named Kaṇagaraha. That king Kaṇagaraha had a physician named Dhannantarî who had studied the eight branches of the science of medicine. They are as follows: (1) the science of nursing children, (2) the science of medicine dealing with the cure of the diseases of nose, ear etc., (3) the science of surgeory, (4) the science of the cure of bodily diseases, (5) the science of cure for poisons, (6) the science of warding off evil spirits, (7) the science of elixirs of life, and (8) the science of the medicine to secure manly power. He was a skilful hand, he was a happiness-giving hand and he was a quick hand. Then that physician Dhannantarî used to prescribe meat preparations to king Kaṇagaraha, to his harem, and to many kings (*here the rest to be supplied* §§ 5–6, down to) merchants, and to many weak persons, sick

persons, patients, diseased persons having guardians or no guardians, and to the ascetics, Brahmins, beggars, beggars carrying human skulls as their begging bowls, beggers in rags, and to other sick persons. To some of these he prescribed the flesh of fish, to some that of a tortoise, to some that of a crocodile, to some that of an alligator, to some that of a 'suṃsumāra' crocodile, to some that of a goat; in this way to others that of a ram, a 'rojza,' a hog, a deer, a hare, a cow or a buffalo; to some that of a 'tittira' bird, to some that of sparrows, 'lavaka' birds, pigeons, hens, peacocks and that of many other water animals, land animals and birds (lit. animals moving in the sky) etc.; and that physician Dhannantari, himself, used to eat and taste the flesh of those many fish (*here the rest to be supplied as above,* down to) that of peacocks and that of many water animals, land animals and birds, which was fried, baked and roasted *to-gether with* wine (6).

Then that physician Dhannantari, whose actions were of this type, having accumulated great sin and having lived his long life of thirty two hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell the maximum duration of life where is twenty two Sāgarovamas.

Now, the house'wife Gangadattā was 'Jāyaninduyā' (a woman who gives birth to dead children). She gave birth to children who died

as soon as they were born. Then *at a certain time at midnight when that lady (lit. the wife of* a householder) Gangadattā was keeping awake for family affairs the following thought occured to her: "Truly, I have been enjoying excellent human enjoyments with the householder Sāgardatta for many years, but I have not given birth to any boy or girl. Therefore blessed, indeed, are those mothers, meritorious are they, happy are they and auspicious are they—those mothers, indeed, methinks, have well-earned the fruits of their human lives, whose wombs deliver pretty children, greedy to such milk from their mother's breasts, giving a sweet talk, warbling, nestling against the breasts and arm-pits, of their mothers,—children that are placed on the laps of their mothers by being clasped with their lotus-like delicate hands, and that give again and again sweet and warbling talk. I am, indeed, unblessed, unmeritorious, and unhappy as I have not yet given birth to even one *such a child.* It would be good, therefore, that tc-morrow (*here the rest to be supplied,* down to) *when the sun will be* shining, I, having taken the permission of the householder Sāgardatta, and having taken with me many flowers, garments, scents and ornaments, and in the company of many friends, caste-persons, my own near relatives, kinsmen, acquaintances, attendants and women, should go out of the city of Pāḍalasanḍa, and having done so to go outside *it* to where the abode of the demigod Umbaradatta is, and per-

form the great (lit. rich or costly) worship of the demigod Umbardatta with flowers, and having prostrated at his feet on my knees, to beg his favour (thus) : 'Oh, you beloved of the gods! if I shall give birth to a son or a daughter I shall make additions to (the property of the deity for) worship, gifts, share of profit, and permanent capital.' *It would be good* to beg his favour in this way." She thought so, and having done so, the next morning (*here the rest to be supplied as above*, down to) shining, she went to where the householder Sāgaradatta was and having done so she spoke thus to the householder Sāgaradatta : "Truly, oh, you beloved of the gods ! I *am enjoying* with you (*here the rest to be supplied as above*, down to) I have not got (given birth *to*) *a child*. Therefore, oh, you beloved of the gods ! I, being permitted by you wish (*here the rest to be supplied as above*, down to) to beg the favour *of the demigod Umbardatta*. Then that Sāgaradatta spoke thus to *his* wife Gangadattā : "Oh, you beloved of the gods ! I have also got the same desire as to what are the means by which you will *be able* to give birth to a son or a daughter;" and he gave permission to this desire of *his* wife Gangadattā. Then that house'wife Gangadattā, being permitted to fulfil her desire by the householder Sāgaradatta, having taken many flowers (*here the rest to be supplied as above*, down to) went out of her house in the company of women and having done so went through the midst of the city of Pāḍala-

sanda and having done so went to where a pond was and having done so brought many flowers, garments, scents, garlands and ornaments on the bank of the pond, and having done so she plunged into the pond and took her bath in it and enjoying in the water she completed her bath, put on 'Kautaka' marks (marks on the cheek, forehead etc. to ward off evil); auspicious things like curds and rice-grains and performed expiatory rites, kept her clothes wet after bath (doing which at the time of worship is considered specially sanctifying) and came out of the pond, and took those flowers etc., and having done so, she went to where the abode of the demigod Umbaradatta was and at his sight (i.e. of course, at the sight of the idol of the deity) bowed down to him and having done so she touched him with a bunch of wool, wiped him off with it, sprinkled him with a stream of water and *then* wiped off his body by a scented, soft and delicate piece of cloth and having done so she dressed him with white garments and decorated him with excellent (lit. costly) flowers, garments, garlands, scents, ointments and waved (lit. burnt) the incense *before him* and spoke to him thus : " Oh, you beloved of the gods ! if I shall give birth to a son or a daughter " (*here the rest to be supplied as above,* down to) begged his favour and having done so she returned into that very direction from which she came.

Now that physician Dhannantarî, having

afterwards come out of that hell, was born as a son in the womb of the house'wife Gangadattā in the city of Pāḍalasaṇḍa in this very continent of Jambuddiva. Then when full three months *of her pregnancy* were over the following thought occured to that house'wife Gangadattā : "Blessed, indeed, are those *mothers* (*here the rest to be supplied as above*, down to) they have well-earned the fruits of their human lives who get prepared abundant food, drinks, eatables and articles of taste, and having done so, being surrounded by many friends (*here the rest to be supplied as above*, down to) and having taken that abundant food, drinks, eatables and articles of taste, go through the midst of the city of Pāḍalasaṇḍa and having done so go to where the pond is, and having done so plunge into the pond and having taken their bath (*here the rest to be supplied as above*, down to) having performed expiatory rites eat that abundant food, drinks, eatables and articles of taste together with many friends, caste-fellows (*here the rest to be supplied as above*, down to) satisfy their pregnancy-desire." She thought so and having done so, the next day (*here the rest to be supplied*, down to) *when the sun was* shining she went to where the householder Sāgardatta was and having done so she spoke to the householder Sāgardatta thus : "Blessed are those mothers (*here the rest to be supplied as above*, down to) satisfy their pregnancy-desire *etc.*

Therefore, I wish (*here the rest to be supplied as above*, down to) to satisfy *my pregnancy-desire.*" Then that householder Sāgardatta approved of this desire of his *wife* Gangadattā. Then that Gangadattā, being permitted by the householder Sāgardatta, got prepared abundant food, drinks, eatables and articles of taste and wine (6) and got to be taken with her many flowers (*and so forth as above*, down to) *and being surrounded* by many *(and so forth as above*, down to) took her bath and having given offerings *went* to where the abode of the demigod Umbaradatta was (*and so forth as above*, down to) waved (lit. burnt) incense and went to where the pond was. Then, those friends (*and so forth as above*, down to) women decorated Gangadattā, the wife of the householder, with all *kinds of* garments and ornaments. Then that house'wife Gangadattā satisfied her pregnancy-desire *by eating* that abundant food, drinks, eatables and articles of taste together with wine (6) in the company of those friends and caste-fellows as well as many other ladies of the city, and having done so she returned into that very direction from which she cåme. *Then* that Gangadattā, the wife of the householder, whose pregnancy desire was satisfied, böre that foetus very happily. Then that house'-wife Gangadattā, when full nine months *of her pregnancy* were over (*here the rest to be supplied*, down to), gave birth to *a son. Then his* (i.e. the son's) *parents performed* 'Ṭhiivaḍiyā' *(here the rest to be*

supplied § 18, down to): 'Because this son was obtained by us through the favour of the demi-god Umbaradatta therefore let the son be 'Umbar-datta' by name." Then that boy Umbardatta being nursed by nurses began to grow up. Then that householder Sāgaradatta met with death at the time of surcease (exactly as in the case of the merchant Vijayamitta § 12). Gangadattā also *met with death like Subhaddā* (§ 12). Umbardatta was driven out (*here everything to be under-stood* as in the case of Ujziyaya § 12). Then at a certain time sixteen diseases simultaneously attacked the body of that boy Umbaradatta. They are as follows :- 1. asthma, 2. cough (*here the rest to be supplied* §§ 5–6, down to) leprosy. Now that boy Umbaradatta, being attacked by the sixteen diseases, thus wanders with his hands decayed (*here his description to be given as before*). In this way, oh, Goyama ! Umbaradatta experiences (*here the rest to be supplied* §§ 6–7, down to) of acts done previously. Then Goyama asked : "Where will the boy Umbaradatta go after having met with death at the time of surcease ? Where will he be re-born ?" Then the Samaṇa answered : "Oh, Goyama ! the boy Umbaradatta, having lived his long life of fifty two years and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rayaṇappabhā. *Then he will wander into* worldly existence (exactly *as in the case of* Miyāputta, down to) will be re-born in

the region of hell. Then *having afterwards come out of that* he will be re-born as a hen in the city of Hatthinaura, and being killed in an assembly of persons (or in a yard) will be re-born in the family of a rich merchant in that very city of Hatthināura. *Then he will get* enlightenment, *will go to* Sohamma heaven and will be liberated in the country of Mahāvideha.

(*Here the usual* Conclusion is to be inserted.)

End of the Seventh Lecture of the First Book of the Seventh Anga called Vivāgasuyaṃ.

Eighth Lecture.

The Story Of Soriyadatta.

(The Introduction to the Eighth *Lecture in the usual terms, is to be inserted here.*)

29. At that time and at that period *there was* a city *named* Soriyapura, a park *named* Soriyavaḍinsaga, a demigod *named* Soriya and a king named Soriyadatta. Outside that city of Soriyapura in the north-easternly direction there was a settlement of fishermen. There, there dwelt a fisherman named Samuddadatta who was irreligious (here the rest to be supplied, down to) difficult to be pleased. That Samuddadatta had a wife named Samuddadattā who was perfect in *every way* (*here the rest to be supplied,* down to) with *all* the five organs of sense *fully developed without any deficiency.* That Samuddadatta had a son named Soriyadatta born of his wife Samuddadattā who was perfect *in every way.* At that time and at that period Lord *Mahāvīra* arrived there on a visit (*here the rest to be supplied* § 3, down to) the assembly returned. At that time and at that period the eldest disciple *of the Samaṇa* (*here the rest to be supplied* § 9, down to) having taken sufficient alms from families high, low and middle, went out of the city of Soriyapura. And wandering not very far from nor very near that settlement of fishermen he saw one man, amidst a large croud of persons, who was emaciated, hungry, lean, covered with bones and skin (*but possessing no flesh*), very lean, clad in black clothes, who was uttering harsh

and pathetic words on account of a fish-bone stuck into his throat and who was vomitting every now and then morsels of pus, blood and worms. Then this thought *occured to reverend Goyama (here the rest to be supplied* § 4, down to) of acts done previously. He thought so and having done so *he went* to where the blessed Samaṇa *Mahāvîra* was (*here the rest to be supplied* § 4, down to) asking of his previous birth (*here the rest to be supplied* §§ 5–6, down to) the reverend Samaṇa Mahāvîra spoke : "Truly, oh, Goyama! at that time and at that period there was a city named Nandipura in the country of Bhāraha in this very continent of Jambuddiva. *There ruled* king Mitta. That king Mitta had a cook named Siria who was irreligious (*here the rest to be supplied* §§ 5–6, down to) difficult to be pleased. Many fishermen, hunters and bird-catchers of that cook Siria, who were paid wages either in cash or in food, used to kill every morning many 'saṇhamachhā' fish—small fine fish (*here the rest to be supplied*, down to) 'padāgas'—a kind of fish and 'aipadāgas'—also a kind of fish as well as goats (*here the rest to be supplied* §§ 21–22, down to) buffaloes as well as many 'tittira' birds (*here the rest to be supplied* § 17, down to) peacocks, and used to bring them before the cook Siria. And many other 'tittira' birds (*here the rest to be supplied as above*, down to) peacocks of his were kept shut up in a cage; and many other men *of that cook Siria*, who were paid wages either in cash or in food, used to kill, by cutting

of their wings, those numerous 'tittira' birds (*here the rest to be supplied as above, down to*) peacocks and used to bring them before the cook Siria. Then that cook Siria used to prepare the meat of the various water-animals, land-animals and birds into small pieces as follows:– the fine small pieces of flesh, round pieces of flesh, long pieces of flesh, short pieces of flesh, pieces of cold-cooked flesh, pieces of flesh naturally cooked, pieces of flesh cooked rapidly, pieces of flesh cooked in the air, 'kāla' pieces of flesh–a particular preparation of fish, 'heranga' pieces of flesh–a kind of fish preparation, pieces of fish mixed with curds–'mahiṭṭhas', pieces of flesh seasoned with the juice of 'amalaka', pieces of flesh seasoned with the juice of grape fruits–'muddiyā', pieces of flesh seasoned with the juice of 'kaviṭṭha' fruits, pieces of flesh seasoned with pomgranates–'dālima,' pieces of flesh seasoned with fish––which he got prepared by frying, baking and roasting. And he used to get prepared many other *juices*–the juices *of the flesh* of fish, the juices *of the flesh* of deer, the juices *of the flesh* of 'tittira' birds (*here the rest to be supplied as above*, down to) the juices *of the flesh* of peacocks, as well as abundant food and green (i.e. fresh) vegetables; and having done so he used to take them into the kitchen-hall of king Mitta at the time of dinner, and that cook Siria, himself, also used to eat those many (*here the rest to be supplied* as above, down to) the juices of the water animals, land animals and

birds as well as green vegetables *all of* which were fried, roasted and baked, together with wine. Then that cook Siria, whose actions were of this type (*here the rest to be supplied* §§ 5–6, down to) having accumulated great sin and having lived his long life of thirty-three hundred years and having met with death at the time of surcease was re-born in the sixth region of hell.

Now that house'wife Samuddadattā was "Jāyanindūyā" (a woman who gives birth to dead children). She bore children who met with death as soon as they were born. (*Here the rest to be supplied* as in the case of Gangadattā *including the occuring* of the idea, asking her husband, begging the favour of the deity Soriya, down to) she gave birth to a son (*and so forth* down to): "Because this our son was obtained through the favour of the demigod Soriya therefore let our son be 'Soriyadatta' by name." Then at a certain time that fisherman Samuddadatta met with death. Then that *boy* Soriyadatta removed the dead body of Samuddadatta weeping and being surrounded by many friends, kinsmen (*here the rest to be supplied* § 19, down to) performed the worldly funeral rites. And at a certain time he became the head of the fishermen, who was irreligious (*here the rest to be supplied* §§ 5–6, down to) difficult to be pleased. Then many men of that fisherman Soriyadatta, who were paid wages either in cash or in food, used to plunge with boats (egaṭṭhiyā) every morning into the great river Jumnā and used to capture

many 'Saṇhamachhas'-kind of fish (*here the rest to be supplied as above*, down to) 'padāgas and aipadāgas' (kinds of fish),-by means of draining off water from lakes-'dahagalaṇā,' scrutinizing the lakes-'dahamalaṇa', churning the lakes-'dahamahaṇa, destroying the lakes by removing water etc.-'dahavahana' draining off water from lakes-dahapavahaṇa', *various kinds* of nets for catching fish such as 'ayampula' nets, 'panchapula' nets, 'machhandhala' nets, 'machhapuchha' nets, 'Jambhā' nets, 'tisirā' nets, 'bhisirā' nets, 'dhisarā' nets, 'visirā' nets, 'hillirî' nets, 'zillirî' nets, 'jālas', angles to catch fish-'galas', 'kûdapāsa' nets, 'vakkabandhas'-kind of nets made of hemp, thread-nets 'suttabandhaṇa', and nets made of hair 'valabhandhaṇa',-and used to fill the boats *with those fish*, take them to the banks, make heaps of fish, and expose them to sunshine; and many other persons of his, who were paid wages either in cash or in food, used to sell them-*those fish* which were exposed to sunshine, fried, baked and roasted, in the principal market *of the city*. And that Soriyadatta, himself, also used to eat those 'saṇhamachha' fish (*here the rest to be supplied as above*, down to) 'padāgas' and 'aipadāgas' (kinds of fish), which were fried and roasted, together with wine. Then at a certain time that fisherman Soriyadatta, while he was eating those pieces *of the flesh* of fish which were fried and roasted, had a fish-bone stuck into his throat. Then he, being greatly troubled with pain summoned his family men and having done so spoke *to them* thus : "Oh, you, beloved of the

gods ! go and proclaim aloud in the meeting-places (*here the rest to be supplied* §§ 5–6, down to) roads thus : "Truly, oh you beloved of the gods ! a fish-bone has got into the throat of Soriyadatta and therefore the fisherman Soriyadatta will give abundance of wealth to any physician (6) who would extract the fish-bone out of his neck." Then the family membres proclaimed accordingly. Then many physicians (6) heard this proclamation while it was being announced, and having done so they went to the house of Soriyadatta and went to where the fisherman Soriyadatta was *lying*, and making use of their 'Four Talents' viz. (1) Intuitive–'Autapattikī', (2) *Disciplined–'Vainayikī*, (3) *the talent acquired by Practice–'Karmajī'* and (4) *Developed talent or the talent acquired by maturity of age–'Pāriṇāmikī,'** they tried to extract the fish-bone out of the neck of the fisherman Soriyadatta by means of vomitting, medicines to vomit, a pain-giving treatment (*such as beating, striking or rubbing hard the diseased part of the body*), swallowing of morsels, Salludhharaṇa–taking out of the dart with the help of some medical instruments, and removing the dart with the help of some medicines. But they were not able to extract or remove it (inside). Then the several physicians (6), when they were not able to extract the fish-bone from

*For a fuller and detailed explanation on these 'Four Talents चउबुद्धि ' often alluded to in Jain books and the stories illustrating them, refer to the notes on the same term in my Edition of Sirisirivālakahā Part I. pp. 9 to 35.

the neck of Soriyadatta, being tired (*here the rest to be supplied* 5–6, down to) went into that very direction from which they came. Then that fisherman Soriyadatta, who was abandoned by doctors and to whom medicines were of no avail, being greatly tormented by that pain has become emaciated (*here the rest to be supplied as before*, down to) wanders. In this way oh, Goyama! Soriyadatta experiences (*here the rest to be supplied* § 13, down to) of acts done previously." *Then Goyama asked*: "Oh, Venerable Sir! where will the fisherman Sōriyadatta go having met with death here at the time of surcease? Where will he be re-born?" *Then the Samaṇa answered*: "Oh, Goyama! having lived his long life of seventy years and having met with death at the time of surcease, *he will be re-born* in the region of Rayaṇappabhā and *will wander* into *worldly existence* exactly as in the case of Miyāputta *down to* the region *of hell*, and then having afterwards come out of it he will be re-born as a fish in the city of Hatthināura. Then being killed by fishermen *he will be re-born* in that very *city as a son* in the family of a rich merchant, will get enlightenment, will go to Sohamma heaven and will be finally liberated in the country of Mahāvideha.

(*Here the usual* Conclusion *is to be inserted.*)

End of the Eighth Lecture of the First Book of the Seventh Anga called Vivāgasuyaṃa.

The Ninth Lecture.

The Story of Devadattā.

(The Introduction to the Ninth *Lecture in the usual terms, is to be inserted here.*)

30. Truly, oh, Jambû ! at that time and at that period there was a city named Rohîdaa which was prosperous, well protected and happy. *In it* there wasa park *called* Pudhavîvadansaa, a demigod *named* Dharaṇa, a king *named* Vesamaṇadatta, *his* queen *named* Sirî and the boy Pûsanandî who was the crowned prince. In that city of Rohîdaa there dwelt a householder named Datta who was rich *and prosperous. He had* a wife named Kaṇhasirî. That Datta had a daughter named Devadattā by his wife Kaṇhasirî, who was perfect in every way (*here the rest to be supplied*, down to) possessed of excellence and having an exquisite body. At that time and at that period Lord Mahāvîra arrived on a visit (*here the rest to be supplied* §§ 3–4, down to) the assembly returned. At that time and at that period the eldest disciple *of the Samaṇa* who was observing the two days' fasts (*here the rest to be supplied* § 9, down to) descended in the direction of the high road and saw elephants, horses and men (*exactly as in* § 9). And amidst those men he saw a woman who was bound with her neck bent down, whose ears and nose were cut off (*here the rest to be supplied* § 9, down to) being impaled *on* the gallows. Then the following idea occured *to Goyama* (and went

away exactly *as before* § 10, down to) spoke thus : "Oh, Venerable Sir ! who was this woman in her previous birth ? *The Samaṇa answered* : "Truly, oh, Goyama at that time and at that period there was a city named Supaiṭṭha in the country of Bhāraha in this very continent of Jambûddiva, which was properous, well protected and happy. Mahasena *was its* king. That king Mahaseṇa had an inner-appartment consisting of one thousand queens such as Dhāraṇi and others. That king Mahaseṇa had a son named Sîhaseṇa, the prince, by his wife Dhāraṇi, who was perfect in every way and who was the crowned prince. Then at a certain time the parents of that prince Sîhaseṇa got to be built five hundred excellent palaces which were lofty (*here their remaining epithets to be supplied*). Then at a ceitain time they made the prince Sîhaseṇa accept the hands of five hundred excellent princesses such as Sāmā and others on one and the same day. Then they offered him excellent gifts in five hundreds. Then that prince Sîhaseṇa enjoyed with those five hundred queens such as Sāmā and others. Then at a certain time that king Mahaseṇa met with death. *Then* Sîhaseṇa removed *the dead body of his father* (*here the rest to be supplied* § 25, down to) he (Sîhaseṇa) became the king *as powerful as the mountain* Mahayā. Then that king Sîhaseṇa being greatly enamoured of (4) the queen Sāmā did not honour or pay heed to the other queens and passed his time *in this way* (without honouring or paying

heed to them). Then the four hundred ninty nine (499) mothers of those remaining four hundred and ninty nine queens, having got the intelligence about this matter that the king Sîhasena, their husband, thus, being greatly enamoured of the queen Sāmā, did not honour or pay heed to their daughters and passed his time without honouring or paying heed to them, *thought thus*: "It is good for us therefore, to kill the queen Sāmā by means of fire, poison or weapons." They thought so and awaited the *several* opportunities (lit. intervals, weak-points and holes) of *killing* queen Sāmā. Then that queen Sāmā, getting intimation about this matter spoke thus : "Truly, oh lord ! the five hundred mothers of my five hundred co-wives having got the intelligence about this matter *and so forth as above, down to*) spoke thus to each other : Truly, Sîhasena (*here the rest to be supplied as above*, down to) await *the opportunities*. Therefore, I don't understand by what wretched death they will kill me," and having done so she, greatly afraid as she was, went to where the Anger-house 'kovagahara' (a room or house where queens pass their time when angry) was and having done so she began to brood over the matter being depressed at heart. Then that king Sihasena, coming to know about this matter, went to where the Anger-house was and where queen Sāmā was and having done so he found queen Sāmā brooding over the matter being depressed at heart, and having done so he spoke thus : "Oh, you, beloved of the gods ! why

do you brood over being depressed at heart ?" Then that queen Samā, being thus spoken to by king Sīhasena, spoke thus to king Sīhasena breathing angrily." Truly, oh, lord ! The four hundred ninty nine mothers of my four hundred ninty nine co-wives having got the intelligence about the matter that Sāmā (*and so forth as above*, down to) summoned each other and spoke thus : "Truly king Sīharaha, being greatly enamoured of queen Sāmā, does not honour our daughters and they, therefore await the opportunities *of killing me*. Therefore, I don't know *by what wretched death they will kill me and therefore* being greatly afraid I brood over." Then that king Sīhasena spoke thus to queen Sāmā : "Oh, you, beloved of the gods ! do not be dejected at heart and brood over. I shall so try that there will be no pain or trouble to you from anywhere." And thus he consoled her by those sweet (6) words and then returned, and having done so he summoned his family men and having done so he spoke to them thus : "Oh, you, beloved of the gods ! go and erect a lofty mansion outside the city of Supaiṭṭha which would be supported on hundreds of pillars, which would be pleasant to look at (4) and report to me about *the carrying out of* this order. Then those family–men with folded hands (*here the rest to be supplied*, down to) responded to this and having done so they erected a lofty mansion in the western direction which was supported on hundreds of pillars and which was pleasant (4),

and having done so they went to where king Sîhasena was, and having done so they reported to him about the carrying out of that order. Then at a certain time that king Sîhasena invited four hundred and ninty nine mothers of the four hundred ninty nine queens. Then the four hundred ninty nine mothers of those four hundred ninty nine queens, being invited by king Sîhasena, having put on all kinds of ornaments, went, with all possible pomp, to where the city of Supaiṭṭha was and to where king Sîhasena was. Then that king Sîhasena offered them the lofty mansion as a place for residence. Then that king Sîhasena summoned his family-men and having done so spoke to them thus : "Oh, you, beloved of the gods ! go and bring abundant food (4) and many flowers, garments, scents, garlands and ornaments and present them at the lofty mansion. Then those family-men did so. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens decorated themselves with all *kinds of* ornaments, ate (4) that abundant food (4) and wine (6) and passed their time in singing and dancing. Then at mid-night that king Sîhasena, being surrounded by many persons, went to where the lofty mansion was and having done so he shut the doors of the lofty mansion and set fire on all its sides. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens, being burnt (by the setting on of fire) by king Sîhasena, crying, weeping and so-

thing, finding no protection and having no shelter, met with death. Then that king Sihasena, whose actions were of this type (4), having accumulated great sin and having lived his long life of thirty four hundred years and having met with death at the time of surcease, was re-born in the sixth region of hell, the maximum duration of life where is twenty two Sāgarovamas. Then having afterwards come out of it he was re-born as a daughter in the womb of Kannasiri the wife of the householder Datta in this very city of Rohîdaa. Then when full nine months *of her pregnancy* were over (*and so forth*, down to) she gave birth to a daughter who was tender and beautiful. Then the parents of that daughter, when she completed the twelfth day *after her birth, got prepared* abundant food (4) (*here the rest to be supplied* § 18, down to friends, caste-fellows *and so forth* down to) and gave her the name thus : " Let our daughter be Devadattā by name. " Then that Devadattā, being nursed by the five *kinds of* nurses (*here the rest to be supplied* § 12, down to) grew up. Then that girl Devadattā, having completed her girlhood, became greatly possessed of excellence and an exquisite body on account of youth, form and beauty (*and so forth*). Then at a certain time that girl Devadattā, having taken her bath (and so forth § 18, down to) having decorated herself and being surrounded by many dwarfs, engaged herself in playing with a golden ball in an open space. Now, on the

other side, king Vesamaṇadatta, having taken his bath (and so forth § 18, down to) having decorated himself and having mounted a horse, passed, while wandering on the course of his horse-ride, in the vicinity of the house of the householder Datta. Then that king Vesamaṇa, (*and so forth as above*, down to) *while* passing in the vicinity, saw the girl Devadattā playing with a golden ball in an open space; and being struck with wonder at the youth and beauty of the girl Devadattā, he summoned *his* family men and having done so he spoke thus : "Oh, you beloved of the gods ! whose daughter is this girl and what is her name ?" Then those family-men, having folded their hands, spoke thus to king Vesamaṇa "Oh, lord ! she is a girl named Devadattā, the daughter of the householder Datta born of his wife Kaṇṇasirî, and she is possessed of excellence and an exquisite body on account of form, youth and beauty. Then that king Vesamaṇa, after having returned from his horse-ride, summoned his men who were in his confidence and trustworthy, and having done so he spoke to them thus : "Oh, you beloved of the gods ! go and get (lit. choose) the girl Devadattā, the daughter of Datta born of his wife Kaṇṇasirî, as the wife of the crowned prince Pûsaṇandi even if she requires a dowry of my whole kingdom. Then those men, who were in his confidence and trustworthy, being greatly pleased on account of being thus

spoken to by king Vesamaṇa, responded to his words with folded hands *and so forth*, and having done so, they, having taken their bath (*and so forth* § 18, down to) and having put on excellent garments and ornaments, went to where the house of Datta was. Then that householder Datta saw those men coming and having done so and being greatly pleased, he got up from his seat and having done so he moved seven or eight steps *forward* and honoured (lit. invited) them with seats, and having done so he spoke thus to those confidential and trustworthy persons who were seated on excellent comfortable seats : "Oh, you beloved of the gods ! tell me what is the purpose of your coming *here.*" Then those king's men spoke thus to the householder Datta : "Oh, you beloved of the gods ! we propose (lit. choose) the girl Devadattā, your daughter born of your wife Kaṇhasirî; as the wife of the crowned prince Pûsanandi. Therefore, if you think oh, you beloved of the gods ! that this union (of Pûsanandi and Devadattā) is proper, good, praiseworthy and suitable, then give Devadattā as a wife to the crowned prince Pûsanandi; *and* tell, oh, you beloved of the gods ! what dowry should we give ?" Then that Datta spoke thus to those confidential and trustworthy men : "Oh, you beloved of the gods ! this itself is the dowry to me that king Vesamaṇa favours me in this manner, my daughter being *only* prognostic to it." and *then* he honoured those trustworthy men

with abundant flowers, garments, scents, garlands and ornaments and having done so he dismissed them. Then those confidential men went to where king Vesamaṇa was and having done so they revealed to him this account. Then at a certain time that householder Datta got prepared, on an auspicious 'tithi' (a lunar day), 'karana' (a division of the day, there being eleven karanas), day, lunar mansion and moment, abundant food (4) and having done so he invited *his* friends, caste-fellows (*and so forth*), and having taken his bath (*here the rest to be supplied* § 18, down to) having made amendments, and having his seat on an excellent comfortable seat and being surrounded by those friends, caste-fellows (*and so forth*), he passed his time *happily* enjoying that abundant food (4); and after having taken his meals and after having come to the hall after meals to eat bettle-nuts etc., he honoured those friends, caste-fellows, kinsmen (*and so forth*) who had come there, with abundant flowers, scents, (*and so forth*, down to) ornaments, and having done so he made his daughter Devadattā, who had taken her bath and who had decorated herself, to ascend a palanquin which was carried by a thousand men, and having done so he, being surrounded by a very large number of friends (*and so forth*), and with all his pomp and show (lit. prosperity)—(*here the rest to be supplied*, down to) producing a great sound of drums, went right through the midst of

the city of Rohida to where the residence of king Vesamaṇa was and where king Vesamaṇa was, and having done so he, with folded hands (*and so forth*), congratulated him, and having done so he took the bride Devadattā to king Vesamaṇa. Then that king Vesamaṇa saw that bride who was brought to him and having done so, being greatly pleased, he got prepared abundant food (4) and having done so he invited his friends, caste-fellows (*and so forth* down to) honoured them, and having done so he made the prince Pûsaṇandi and the bride Devadattā to put on silken garments and having done so he gave them a bath by means of jars of water which were white and yellow (i.e. made up of silver and gold) and having done so he made them put on excellent garments, and having done so he made offerings to fire and made the prince Pûsanandi accept the hand of the bride Devadattā. Then that king Vesamaṇa made the bride Devadattā accept the hand of Pûsanandi with all prosperity (*and so forth*, down to) the sound of drums and with great pomp and show, and then he honoured and respected the parents and friends (*and so forth*, down to) attendents of the bride Devadattā with abundant food (4) and garments, scents, garlands and ornaments (*and so forth*, down to) dismissed them. Then that prince Pûsanandi passed his time enjoying with Devadattā in a palace, with tamboors being played upon, with thirty two kinds of dances going on, and with songs being

sung. Then at a certain time that king Vesamana met with death, and *the prince Pûsanandi* removed his dead body (and so forth § 11, down to) Pûsanandi became a king. Then that king Pûsanandi became greatly devoted to his mother, queen Sirî, and every morning he used to go to where queen Sirî was and having done so he used to fall down at the feet of queen Sirî and *having done so* he used to give her an oil-bath with 'sayapāga'–oil boiled a hundred times in a concoction of medicinal herbs, and 'sahassapāga'–oil boiled a thousand times in a concoction of herbs; and *then* he used to get her shampooed with four-fold shampooing for the sake of the happiness (ease) of the bones, flesh, skin and hair, and then he used to get her besmeared with fragrant scented paste and then give her a bath of three waters viz. hot water, cold water and scented water, and then he used to make her take her abundant food (4); and he used to take his bath and food and used to pass his time in enjoying great human pleasures *only* after queen Sirî had, *thus*, taken her bath (*and so forth*, down to) made amendments and had taken her meals and had come to the hall after meals to eat bettle-nuts etc.

31. Then at a certain time when that queen Devadattā was keeping awake at mid-night for family affairs the following thought (5) occurred to her: "Truly, king Pūsanandi is, in this way, passing his time being greatly devoted to his

mother queen Sirî, and on account of this distraction I am not able to enjoy excellent human pleasures with king Pûsanandi. It is better, therefore, on my part, to kill Sirîdevî by means of fire, weapons, poison or incantations and having done so to enjoy excellent pleasures with king Pūsanandi." She thought so and having done so, she awaited the opportunities [lit. drawbacks (3)] *of killing* queen Sirî. Then at a certain time that queen Sirî, who was intoxicated, was fast asleep in a bed in a solitary place. *At that time* Devadattā went to where Sirîdevî was and having done so she saw Sirîdevî intoxicated and fast asleep in a bed in a solitary place and having done so, she looked into all directions and having done so she went to where the food-store was and having done so she took an iron rod and having done so she heated it and having taken, with a pair of tongs, that red-hot *rod* resembling a burning flame appearing like a full-blossomed 'kinsuya (palās'a)' tree she went to where queen Sirî was and having done so she thrust it into the anus of queen Sirî. Then that queen Sirî, crying with a very loud sound, met with death. Then the maid servants of that queen Sirî, having heard the sound of (her) crying, went to where queen Sirî was and having done so they saw there queen Devadattā running away. Then they approached queen Sirî and found her lifeless, devoid of consciousness and destitute of life, and

having done so they saying, "ha, ha, alas ! this is an evil deed" and crying, weeping and sobbing they went to where king Pûsanandi was and having done so they spoke to him thus : "Truly oh, lord ! queen Sirî has been, at an immature time, been deprived of life by queen Devadattā. Then that king Pûsanandi, having heard this news from those maid-servants and being greatly overcome by the grief for his mother, fell down on the ground with all his limbs like a 'champaka' tree cut off by an axe, prouding a 'dhus, dhus' sound. Then that king Pûsanandi getting composed after a moment removed the dead body of queen Sirî, with great pomp and show, crying (3) in the company of many kings (*here the rest to be supplied* §§ 5–6, down to) friends (*and so forth*, down to) attendants, and having done so he, being greatly enraged (4), has ordered the queen Devadattā to be arrested and has got her to be brought to the gallows in that manner. Truly, in this way oh, Goyama ! queen Devadattā experiences (*here the rest to be supplied* § 13, down to) of acts done previously." *Then Goyama asked* : "Oh, Venerable Sir ! where will queen Devadattā go having met with death here at the time of surcease ? Where will she be re-born ? Then the Samana replied : "Oh Goyama ! having lived her long life of eighty years and having met with death at the time of surcease, she will be re-born as a hell-being in

the region of Rayaṇappabhā. *Then she will wander into various* worldly existences such as *plants* etc. Then having afterwards come out of it she will be re-born as a swan in the city of Ganagapura. There being killed by bird-catchers, *she will be re-born* in that very city of Gangapura in the family of a rich merchant, will get *enlightenment, will go to* Sohamma heaven and will be liberated in the country of Mahāvideha.

(*Here the usual* Conclusion is to be inserted.)

End of the Ninth Lecture of the First Book of the Eleventh Anga called Vivāgasuyaṃ.

Tenth Lecture.

The Story of Anjû.

(The Introduction to the Tenth *Lecture in the usual terms, is to be inserted here.*)

32. Truly, Jambû ! at that time and at that period there was a city named Vaddhamāṇapura, a park named Vijayavaddhamāna, a demigod Mānibhadda and a king named Vijayamitta. *In that city* there lived a householder named Dhaṇadeva who was rich, prosperous and happy. *He had* a wife named Piyangu and a daughter named Anjú who was possessed of an exquisite body (and so forth). *At a certain time the Samaṇa* arrived there on a visit and the assembly (*here the rest to be supplied* §§ 3–4, down to) returned. At that time and at that period the eldest *disciple* (*here the rest to be supplied* § 9, down to) wandering *for alms* (*here the rest to be supplied* § 29, down to) while passing through the vicinity of the As'oka garden of the residence of king Vijayamitta he saw a woman who was emaciated, hungry, lean, devoid of flesh, producing a 'kad kad' sound, coverred with only bones and skin, clad in black clothes, and uttering harsh, pathetic and unpleasant words, and having done so, this thought occured to him (*here the rest to be supplied* exactly *as before* § 3, down to) spoke thus : "Oh, Venerable Sir ! who was that woman in her former brith ? " (*Here the* explanation *is to be supplied*, down to), "Truly oh Goyama at

that time and at that period there was a city named Indapura in the country of Bhāraha in this very continent of Jambû. There *ruled* king Indadatta. There *also* was a courtezan named Puḍhavîsirî (Here her description is to be given). Then that courtezan Puḍhavisirî, having brought under her influence many kings (*here the rest is to be supplied* §§ 5–6, down to) and others by means of the various uses of magic powders (*here the rest is to be supplied* § 14), enjoyed excellent human pleasures in the city of Indapura. Then that harlot Puḍhavisirî, whose actions were of this type (4), having accumulated great sin and having lived her long life of thirty five hundred years and having met with death at the time of surcease, was re-born as a hell-being in the sixth region of hell with the maximun *duration of life*. Then having afterwards come out of it she was re-born as a daughter in the womb of Piyangu, the wife of the householder Dhaṇadeva, in this very city of of Vaddhamāṇapura. Then that house'wife Piyangu after nine months of *her pregnancy were over* gave birth to a daughter. *She was given* the name Anjûsirî. (*Here the rest is to be supplied exactly* as in the case of Devadattā).

Then that king Vijaya, while wandering in the course of his horse-ride (*here the rest is to be supplied exactly* as in the case of *king* Vesamanadatta § 30, *down to*) saw Anjû and selected her for himself as the minister Tetalî does in the

Gnātādharmakathā Sûtra, the sixth Anga (*here the rest is to be supplied,* down to) *enjoyed excellent human pleasures* with the girl Anjû. Then at a certain time that queen Anjû suffered from vajinal pain. Then that king Vijaya summoned his family-men and having done so he spoke *to them* thus: "Oh, you, beloved of the gods! go and proclaim thus in the squares (and so forth §§ 5–6, down to) *high-roads* in the city of Vaddhamaṇapura: "Oh, you, beloved of the gods! Anjû, the queen of *king* Vijaya, suffers from vajinal pain. *Therefore Oh, you, beloved of the gods! king Vijaya will give abundance of wealth to* any physician (6) *who would cure* (and so forth §§ 5–6, down to) the family-men did so. Then many physicians (6) having heard this went to where king Vijaya was and having done so they made use of their '*Four Talents*' *viz.* The Intuitive–'Autpattikî' (4)* and desired to cure the vajinal pain of queen Anjû, but they were not able to do so. Then those many physicians (6), when they were not able to cure the vajinal pain of queen Anjû, being tired, puzzled and confounded, went into that very direction from which they came. Then that queen Anjû, being thus overpowered by that pain, has become emaciated, hungry, lean and produces harsh and piteous sounds. In this way, oh, Goyama! queen Anjû experiences (*here the rest to be supplied* § 13, down to) of acts done previously.

---

* See the foot-note on page 96.

Then Goyama asked : Oh, Venerable Sir ! where will queen Anjû go having met with death here at the time of surcease ? Where will she be re-born." The Samaṇa answered : "Oh, Goyama ! queen Anjû, having lived her long life of ninty years and having met with death at the time of surcease, will be re-born as a hell-being in the region of Rayaṇappabhā. *Then she will wander into* worldly existence (here the rest should be understood exactly as in the case of the first i.e. Miyāputta, down to) plants etc. Then having afterwards come out of it she will be re-born as a peacock in the city of Savvatobhadda. There being killed by hunters, she will be re-born as a son in the family of a rich merchant in that very city of Savvatobhadda. There she, having completed boyhood, will get pure enlightenment from worthy monks, will accept monkhood, and *will go to* Sohamma *heaven. Then Goyama asked* : "Where will she go from that heaven at the expiry of her life there ? Where will she be re-born ?" *Then the Samaṇa answered* : "*Oh Goyama !* she will go to Mahāvideha as in the case of the first (i.e. Miyāputta), will be liberated and will put an end to all worldly existences."

In this way, oh, Jambû ! the Samaṇa, (*here the rest is to be supplied*, down to) who has gone to liberation, has expounded this as the purport of the Tenth Lecture of the the *first book* called " The Fruits of Bad Acts. " *Then Jambû said* :

"Oh, Venerable Sir ! so it is, so it is."

End of the Tenth Lecture of the First Book of the Eleventh Anga called Vivāgasuyaṃ.

The first book Duhavivāgā (or The Fruits of Bad Acts) contains ten lectures.

End of the First Book *of the Eleventh Anga Called Vivāgasuyaṃ*.

Second Book.

called

Suhavivāgā

or

The fruits of good acts.

First Lecture.

The Story of Subāhû.

33. At that time and at that period *there was* a city named Rayagiha *and* a temple (or park) named Guṇasila. Reverend Sohamma (Sudharmā) arrived there on a visit. Jambû (*here the rest is to be supplied* § 1, down to) spoke thus: "If Reverend Sir! the Samaṇa (*here the rest is to be supplied*, down to) who has obtained emancipation, has expounded this as the purport of the *First Book called* "The Fruits of Bad Acts" what then oh, reverend sir! has been expounded by the Samaṇa (*and so forth* as above, down to) who has obtained emancipation as the purport of *the Second Book called* "The Fruits of Good Acts?" Then the houseless monk Sohamma spoke thus to the houseless monk Jambû: "Truly, oh Jambû! the Samaṇa. (*and so forth as above*, down to) who has obtained emancipation, has delivered ten lectures comprised in the *second book called* "The Fruits of Good Acts." They are as follows:—(1) Subāhû, (2) Bhaddanandî, (3) Sujāa, (4) Suvāsava, (5) Jinadāsa, (6) Dhanapati, (7) Mahabbala, (8) Bhaddanandi, (9) Mahacchanda and (10) Varadatta.

Then Jambû asked : " If Reverend Sir, the Samaṇa (*and so forth* as above, down to) who has obtained emancipation has delivered ten lectures of *the Second Book called* ' The Frutis of Good Acts, ' what, then, Reverend Sir ! did the Samaṇa (as above, down to) who has obtained emancipation, teach as the purport of the first lecture of *the Second Book called*, 'The fruits of good acts ?' Then the houseless monk Suhamma spoke thus to the houseless monk Jambû : " Truly, oh Jambû ! at that time and at that period there was a city named Hatthisîsa which was prosperous, well-protected and happy. In the north-easterly direction outside that city of Hatthisîsa there was a park named Pupphakaraṇḍa *which was laden with flowers and fruits of* all the seasons, *beautiful, resembling the Nandaṇavaṇa (the garden of the gods) and pleasant to look at.* There, there was a temple of the demigod Kayavaṇamālapiya which was divine (*here its remaining epithets are to be supplied*). In that city of Hatthisîsa there was a king named Adînasattu *who was as powerful as the mountain* Mahayā (and *so forth*). That king Adînasattu had an inner-appartment consisting of one thousand queens such as Dhārinî and others. Now, at a certain time that queen Dhāriṇî, *while sleeping* in a beautiful dwelling house, saw a lion in a dream. [*Here the rest is to be supplied exactly as in the case of the birth of Mehakumāra* (Sk. *Meghakumāra*) *in the Gnātādharmakathā Sûtra*, the Sixth Anga, down to] the prince Subāhu *attained to youth*

and become capable of enjoying pleasures and, therefore, the parents *of that prince Subāhu* understood that he became capable of enjoying pleasures and therefore they got to be built five hundred excellent palaces which were lofty (*here its remaining epithets are to be supplied*); and they also got to be erected an excellent lofty mansion (*here the description of the mansion and the performance of the marriage ceremony etc. is to be supplied* as in the case of Mahābala *in the Bhagavatî Sûtra, the Fourth Anga*, only with this difference that) his parents made him accept the hands of five hundred excellent princesses such as Pupphachulā and others on one and the same day. *Then they offered him* excellent gifts in five hundreds. *Then the prince Subāhu passed his time in enjoying with those five hundrd princesess (here the rest is to be supplied exactly as in the case of Mahābala in the Bhagavatî Sûtra*). At that time and at that period the Samaṇa, the blessed Mahāvîra, arrived there on a visit. (*Here the rest is to be supplied, down to*) the assembly went to hear him. The king Adînasattu also went (*exactly* as king Koniya in the Aupapātika Sûtra). The prince Subāhu also went in a chariot exactly as Jamālî (*in the Bhagavatî Sûtra*, down to) the Samaṇa expounded the law and the king and the assembly of people returned. Then that prince Subāhu, having heard religion from the Samaṇa, the blessed Mahāvîra, became greatly delighted and pleased and stood up (and

so forth, down to *)* spoke thus: "I believe, Reverend Sir! in the Nigganthа doctrine [here the rest is to be supplied beginning from '*Still, though acknowledging this,* many kings, princes (and *so forth*) have, in your presence, O beloved of the Devas, *submitted to the tonsure and entered the monastic state* (and so forth), I *am not able* to do the same. But I will in your presence, O beloved of the Devas, take on myself the twelve-fold law (religious duty) of a householder which consists of the Five Lesser Vows and the Seven Disciplinary Vows.* Then the Samaṇa replied:

* "Text *panchanuvvaiyam* and *satta-sikkavaiyam.* The *aṇuvvāyaim*, Skr. *anu-vratāni* or 'lesser vows,' of the Jain layman, are called so in contrast with the *maha-vvayāiṃ*, Skr. *mahā-vratani*, or 'great vows' of the monks. The latter are given in *Ay.* II, 15, pp. 131ff., the former in Ov. § 57, see also Yog. II, 18–114. In the Gujarāti paraph. to Ov. § 57 the name *aṇuvvaya* is thus explained: *aṇuvrata mahāvrata ni apeksāi aṇu nānhā*, i.e. 'the *aṇuvrata*.' is *aṇu* or small in comparision with the *mahāvrata*.' There appears to be a difference between the conduct required of an uvāsaga or ordinary follower, and that required of a samaṇa or monk. For the latter there were three forms of doing evil, *viz.* either doing it by one's self, or causing others to do it, or conniving at its being done by others. See Ay. II, 15, § 30, (Transl., pp. 202, 234, also p 76). Though it is possible that the two distinct forms, of 'conniving at evil' and 'causing evil,' are in the present case subsumed under the one form of 'causing evil.' See also Colebrook's Essays, Vol. 1, p. 446. Another distinction between the two classes of followers is indicated by

"May it so please you. Do not make any delay. Then that Subāhu, in the presence of the Samaṇa, took on himself the Five Lesser Vows and the Seven Disciplinary Vows, and having done so, he ascended the same chariot from which he had alighted and *went away into that very direction from which he came.* At that time and at that period Indabhuî, the

the addition of the term *thûlaga* 'gross,' which is absent from the rules applicable to monks (see Āy. *ibidem*). It indicates a less stringent interpretation of the vows in the case of ordinary followers. According to the Skr. comm., by 'gross ill-usage' is intended ill-usage of the grosser forms of life (of *trasa* or 'men and animals,' as distinguished from the more subtle forms of life of plants, earth-bodies, etc. By 'gross lying' is intended such lying as causes serious injury (*sankleshotpadaka*). By 'gross taking of things not given' is intended theft or robbery. Under the term *sattas khsāvaiyaṃ*, or 'seven disciplinary vows,' are here lumped together two classes of vows which are distinguished, in Ov. § 57, into *tiṇṇi guṇa-vvaāim*, Skr. *triṇi guṇa-vratani*, or the 'three salutory vows' (Guj. paraph. *guṇakarī*), and *chattari sikkha-vayaṃ* (or *sikkhavvayaiṃ*), Skr. *chatvari shiksā-padani* (or *siksavratāni*, *cf.* Yog. II, II, III, 117), or 'the four disciplinary vows' (Guj. paraph. dharm ni sikshār'p). In Sanskrit expositions of the Jain faith, the objects of the five vows are commonly named thus, *ahimsa*, *asunrita*, *asteya*, *brahmacharya* and *aparigraha*, see Yog. III, 89–93." (Dr. Hoernle)

For a further and detailed explanation on these two terms refer to the notes on the term बारस वयाइं in my Edition of Sirisirivālakahā Part I, pp. 69 to 71. Also read Prof. P. L. Vaidya's notes on these vows in his edition of Vivāgasuyaṃ pp. 175–176.

eldest disciple of *the Samana* (*here the rest is to be supplied* § 9, down to) spoke thus : " Truly, O Venerable Sir ! the prince Subāhu is loving, possessed of a desired form, handsome, possessed of a handsome form, dear, possessed of a form loved by all, pleasing, possessed of a pleasant form, remembered by all, possessed of a form *frequently* remembered *by many*, gentle, possessed of a gentle form, auspicious, possessed of an auspicious form, beautiful to look at and possessed of a beautiful form; he is loving (5) and gentle to many a person and he is loved and appears to be possessed of a desired form (5) (*and so forth as above* down to) *and appears to be* possessed of a beautiful form even to monks. How did the prince Subāhu, O Reverend Sir ! obtain, get and acquire such an excellent human prosperity, and who was he in his previous birth ? The Samaṇa answered : " Truly, O Goyama ! at that time and at that period there was a city named Hatthināura in the country of Bhāraha in this very continent of Jambuddiva which was prosperous, well-protected and happy. In that city of Hatthināura there dwelt a householder named Sumuha who was rich and prosperous. At that time and at that period an elderly monk named Dhammaghosa who was possessed of the knowledge of previous life—jātismaraṇa (*here the rest is to be supplied* § 1, down to) who was surrounded by five hundred houseless monks in successive order and who was wandering *on religious visits* from place to place, arrived at the city of

Hatthināura to where the park Sahassaṃba was and having done so he resorted to an acceptable place of residence and passed his time in practising asceticism and penance. At that time and at that period the eldest disciple of the elderly monk Dhammaghosa named Sudatta, a houseless monk, who was noble (*here the rest is to be supplied* § 28, down to) *who was possessed of a pure* 'leṣyā' (a particular colour or emotion of the soul) passed his time in practising monthly fasts. Then that houseless monk Sudatta at the time of breaking the monthly fast engrossed himself in the study of the sacred texts in the first 'Porasi' --a period of three hours (lit. human shadow used to indicate time), (exactly as in the case of Goyamsāmî in the second lecture), and took permission of the elderly monk Dhammaghosa (*here the rest is to be supplied* § 9, down to) while wandering he entered the house of the householder Sumuha. Then that householder Sumuha saw that houseless monk Sudatta coming *to his house* and having done so, being greatly delighted and pleased, he got up from his seat and having done so he got down from the foot-stool and having done so he put off his shoes and put on a scarf and having done so he went seven steps forward to welcome the houseless monk Sudatta and having done so he circuambulated him thrice and having done so he saluted to him and bowed down to him, and *then* went to where the kitchen was and having done so he became greatly pleased

thinking that he would make him accept with his own hand abundant food and drinks (4). Then when that houseless monk Sudatta was made to accept that alms by the householder Sumuha which was pure threefold (pure as regards the article, pure as regards the donor and pure as regards the receiver) and which was pure in three ways (*i.e.* given with a pure mind, pure body and pure speech), the saṃsāra-the mundane existence of the latter (*i.e.* Sumuha) became limited (*i.e.* it became decided that now he would wander into worldy existence only for a limited period of time and then obtain salvation), his human existence became fixed and the following 'Five Miracles' appeared in his house. They are as follows:—(1) there was a stream of wealth, (2) flowers of five colours were showered, (3) there was a waving of flags, (4) celestial drums were beaten and (5) there was a proclamation in divine voice in the sky thus : "Oh, what a noble gift, what a noble gift" and many people in the city of Hatthināura began to talk in the meeting places (*and so forth* §§ 5–6, down to) high roads thus : "Oh, you beloved of the gods ! blessed, indeed, is the householder Sumuha [meritorious is he, he has made his life fruitful (*here the rest is to be supplied*, down to) oh, you beloved of the gods ! blessed is he (5)]. Then that householder Sumuha, having lived his life of many hundred years and having met with death at the time of surcease, was re-born as a son in the womb of Dhāraṇi, the

queen of king Adînasattu, in this very city of Hatthisîsa. Then that queen Dhāraṇî, while she was lying in her bed half asleep and half awake, saw a lion exactly *as stated before* (*here the rest is to be supplied* exactly *as before*, down to) enjoyed excellent human pleasures in the palace. In this way, oh, Goyama ! Subāhu has obtained and acquired such human prosperity. Then Goyama asked : " Oh Venerable Sir ! will the prince Subāhu be able to submit himself to the tonsure before Your Lordship and accept monkood (lit. a houseless state) having renounced the state of a householder ?" The Samaṇa answered : " Yes, he will be able to do so. " Then reverend Goyama saluted and bowed down to Mahāvîra and passed his time in practising asceticism and penance. Then, at a certain time that Samaṇa, Lord Mahāvîra, went out of the temple of the demigod Kayavanamāla, out of the park Pupphaga and out of the city of Hatthisîsa, and moved outside on his religious journeys. Then that prince Subāhu, who had become a devotee of the Samaṇa and who had acquired the knowledge of the living and the non-living beings (*and so forth*, *down to*) passed his time in making *the monks* accept *his* gifts.

Then at a certain time that prince Subāhu began to go to his Posaha-house on every fourteenth day of the fortnight, eighth day of the fortnight, new-moon day and full-moon day, and having done so he used to sweep it and having

done so he used to inspect carefully the place for easing nature (lit. the place for excretion and urination) and having done so he used to spread a mat of Darbha grass and having done so he used to stand up on it and take a vow of observing the Atthama-bhatta—the three days' fast (lit. the fast in which eight meals are cut off) and having done so he used to observe the 'Posaha' fast coupled with the three days' fast and passed his time in religious vigil. Then while that prince Subāhu was keeping a religious vigil at mid-night hours the following idea occurred to him : "Blessed, indeed, are those villages, towns (*here the rest is to be supplied*, down to) dwelling places which are visited by the Samaṇa, the blessed Mahāvîra; blessed, indeed, are those kings, courtiers (*and so forth*) who having submitted themselves to the tonsure (*here the rest is to be supplied*, down to) accept monkhood in the presence of the Samaṇa, the blessed Mahāvîra; blessed, indeed, are those kings, courtiers (*and so forth*, down to) who accept the *twelve-fold* religious duty of a house-holder, consisting of the Five Lesser Vows *and the Seven Disciplinary Vows*; blessed, indeed, are those kings (*and so forth*, down to) who hear the sermon of the law *delivered* by the Samaṇa, the blessed Mahāvîra, Therefore, if the Samaṇa, the blessed Mahāvîra, comes here and visits this place, while gradually wandering on his religious journeys from town to town, I, having submitted myself to the tonsure shall accept monkhood in the presence of the Venerable Samaṇa.

Then the Samaṇa, the blessed Mahāvîra, having known this desire of the prince Subāhu, while wandering on his religious journeys from place to place, came to where the city of Hatthināura was, to where the park Pupphaga was and to where the temple of the demigod Kayavanamālapiya was, and having done so, he, having accepted an acceptable place for residence, passed his time in practising asceticism and penance. The assembly of persons *and* the king went out *to hear him.*

Then that prince Subāhu also went out to hear him sitting in a chariot and with great prosperity (exactly as Jamālî in the Bhagavatî Sûtra). The Samaṇa expounded the Law. The assembly of persons and the king returned. Then that prince Subāhu, having heard and listened to the religious sermon of the Samaṇa, the blessed Mahāvîra, and being greatly delighted and pleased, asked the permission of his parents exactly as in the case of Meha*kumāra* in the Bhagavatî Sûtra. Then he took his renunciation-bath (exactly *as in the case of Mehakumāra*, down to) he became a houseless monk, who observed the rule of careful moving (4), *the three guptis* (*and so forth*, down to) and who was a celibate—Bhaṃbhayāri (Sk. Brahmachārî). Then that houseless monk Subāhu studied from the worthy elderly monks of the Samaṇa, the blessed Mahāvîra, the eleven Angas such as the Sāmāiya * —*i.e.* the Āchārānga

* Sāmāiya (Sk. Sāmāyika) is another name of the first Anga, the Achārānga Sûtra.

Sûtra and others; and having practised various kinds of penance such as one day's fast, two days' fasts and so on, and having observed asceticism far many years and having mortified himself by a monthly fast having cut off sixty meals and having met with death at the time of surcease, after having made confession and amendments for his sins, he was re-born as a god in the Sohamma heaven. Then he, having dropped down from there at the end of his life there, at the end of his existence there and at the end of his stay there, will again be re-born in (lit. will get) a human body and having done so he wiil get pure enlightenment and having done so he, having submitted himself to the tonsure will accept monkhood from worthy monks. Then he will observe monkhood for many years and having met with death in a peaceful state, after having made confession and amenments for his sins, he will be re-born as a god in the Sanaṃkumāra heaven. Then having dropped down from heaven he will be re-born as a human being and *will observe* monkhood and will go to heaven *and then he will again be re-born as* a human being. Then *he will go to* Mahāsukka heaven, then *he will be* a human being, then *he will become* an Ãnanta god, then a human being, then an Āraṇa god, then a human being and then to Savaṭṭhasiddha heaven. Then having afterwards dropped down from it he will be re-born in the country of Mahāvideha in a rich family (*and so forth* as in the case of Dadhapainna)

and will be finally liberated. In this way, oh, Jambû ! the Samaṇa (*here his remaining epithets are to be supplied,* down to) who has obtained emancipation, has expounded this as the purport of the First Lecture of the Second Book called "The Fruits of Good Acts."

End of the First Lecture of the Second Book
of the Seventh Anga called
Vivāgasuyaṃ.

Lectures Second to Ten.

THE STORIES OF THE REMAINING NINE.

SECOND LECTURE : (The Introduction to the second *lecture, in the usual terms, is to be inserted here.*)

34. Truly, oh, Jambû ! at that time and at that period there was a city *named* Usabhapura, a park *named* Thûbhakaranda, a demigod *named* Dhanna, a king *named* Dhaṇāvaha who had a queen *named* Sarassai. [*Here everything else is to be supplied exactly* as in the case of Subāhu such as) the seeing of the dream, telling about it to the king, the birth, the boyhood, learning the arts, youth, marriage, gifts, palaces, enjoyments etc. *only with this* change *that for Subāhu you have to substitute* the prince Bhaddanandî and *for the five hundred wives of the former* queen Siri and others. Then you are to supply the arrival of Lord Mahāvîra, the religious duty of a Sāvaga—a layman, the asking of the previous birth of Bhaddanandî *by Goyamsāmî*, Mahāvîra explaining that he was, in his former birth, a prince *named* Vijayata, in the city of Pundarîkiṇî, in the country of Mahāvideha, had made the Tîrthankara Jugabāhû accept the gifts of alms, his human birth was decided and he was then born as Bhaddnandî, (*Here the rest is to be supplied* as in the case of Subāhu, down to) he will get emancipation in the country of Mahāvideha, will be finally enlightened, will be liberated, will get

perfect bliss and will put an end to all miseries.] (End of the Second Lecture of the Second Book called "The Fruits of Good Acts.")

THIRD LECTURE: (The Introduction to the third *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Vîrapura, a park *named* Manorama, a king *named* Vîrakanhamitta *who had* a queen *named* Siri; they had a prince *named* Sujāa who had five hundred wives such as Balasirî and others. The arrival of the Samaṇa, the asking of the previous birth of Sujāa *by* Goyamasāmi, *Mahavîra explaining that he was, in his previous birth,* a householder named Usabhadatta, had made a houseless monk Pupphadatta accept alms, his human birth was decided and then he was born as Subāhu (*and all other things are to be supplied here exactly* as in the case of Subāhu, down to) will be liberated in the country of Mahāvideha. (End of the Third Lecture of the Second Book called "The Fruits of Good Acts.")

FOURTH LECTURE: (The Introduction to the fourth *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Vijayapura, a park *named* Nandaṇavaṇa (or Maṇorama), a demigod *named* Asoga, a king *named* Vāsavadatta *who had* a queen *named* Kanhā; *they had* a prince *named* Suvāsava who had five hundred *wives* such as Bhaddā and others (*and all other things are to be supplied here exactly as in the case of Subāhu,* down to) the asking of the previous

birth *by Goyamasāmi and Mahāvîra explaining that he was* king Dhaṇapāla *in* the city of Kosaṃbî and had made a houseless monk Vesamaṇabhadda accept alms and was then born here (*and so forth,* down to) will be liberated. (End of the Fourth Lecture of the Second Book called " The Fruits of Good Acts.")

FIFTH LECTURE: (The Intrduction to the fifth *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Sogandhiyā, a park named Nîlāsoa, a demigod *named* Sukāla, a king *named* Appadihaa *who had* a queen *named* Sukannā, *and they had* a prince *named* Mahachanda who had a wife *named* Arahadatta *who had given birth to a* son *named* Jindāsa. The arrival of the Tîrthankara, the expounding of the previous birth of Jinadāsa *by Mahāvîra viz. that he was* a king named Meharaha who had made a houseless monk Sudhamma accept the alms (*and so forth,* down to) will be liberated. (End of the Fifth Lecture of the Second Book called " The Fruits of Good Acts.")

SIXTH LECTURE: (The Introduction to the sixth *lecture, in the usual terms, is to be inserted here.*)

There was a city named Kaṇagapura, a park *named* Seyāsoya, a demigod named Vîrabhadda, a king *named* Piyachanda *who had* a queen *named* Subhaddā and they had a prince *named* Vesamaṇa *who was a* crowned prince and who had five hundred wives such as Sirîdevî and

others *with whom his* marriage *had taken place*, the arrival of the Tîrthankara (and *so forth*, down to) *the expounding by Mahāvîra* the previous birth *of Vesamaṇa viz. that he was* a king named Mitta in the city of Maṇivayā *and he had* made a houseles monk Saṃbhûtivijaya accept alms (and *so forth*, down to) will be liberated. (End of the Sixth Lecture of the Second Book called "The Fruits of Good Acts.")

SEVENTH LECTURE: (The Introduction to the seventh *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Mahāpura, a park *named* Rattasoga, a demigod *named* Rattapāa, a king *named* Bala *who had* a queen *named* Subhaddā *and they had* a prince named Mahabbala who had five hundred wives such as Rattavaî and others *with whom his* marriage *had taken place*, the arrival of the Tîrthankara (and *so forth*, down to) the expounding of the previous birth of Mahabbala by Mahāvîra *viz.* that he was a householder named Nāgadattạ *in* the city of Maṇipura *and he had* made the houseless monk Indapura accept the alms (*and so forth*, down to) will be liberated. (End of the Seventh Lecture of the Second Book called " The Fruits of Good Acts.")

EIGHTH LECTURE : (The Introduction to the eighth *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Sughosa, a park *named* Devaramaṇa, a demigod *named* Vîrasena,

a king *named* Ajjuṇṇa *who had* a queen *named* Tattavatî and *they had* a prince *named* Bhaddanandî *who had* five hundred wives such as Sirîdevî and others (and *so forth*, down to) *the expounding of his* previous birth *by Mahâvîra* viz. *that he was* a householder *named* Dhammaghosa *in* the city of Mahāghosa and *he had* made a houseless monk Dhammasîha accept the alms (and *so forth*, down to) will be liberated. (End of the Eighth Lecture of the Second Book called " The Fruits of Good Acts.")

NINTH LECTURE: (The Introduction to the ninth *lecture, in the usual terms, is to be inserted here.*)

There was a city *named* Champā, a park *named* Punnabhadda, a demigod *named* Punnabhadda, a king named Datta who had a queen named Rattavaî and they had a prince named Mahachhanda who was the crowned prince *and he had* five hundred wives such as Sirikāntā and others (*and so forth*, down to) *the expounding of* the previous birth *of Mahachanda by Mahâvîra viz. that he was* a king *named* Jiyasattû in the city of Tiginchhî *and had made* a houseless monk *named* Dhammavîriya accept the alms (*and so forth*, down to) will be liberated. (End of the Ninth Lecture of the Second Book called " The Fruits of Good Acts.")

TENTH LECTURE: (The Introduction to the tenth *lecture, in the usual terms, is to be inserted here.*)

Truly, oh, Jambû, at that time and at that

period there was a city *named* Sāyaya, a park *named* Uttarakuru, a demigod *named* Pāsamiya, a king *named* Mittanandî who had a queen *named* Sirikantā and they had a prince *named* Varadatta *who had* five hundred queens such as Varasenā and others, the arrival of the Tîrthankara, the acceptance of the religious duty of a Sāvaga--a layman, asking of the previous birth *of Varadatta by Goyamsāmî*, the deciding of the human birth, *and the expounding of the previous birth by Mahāvîra viz. that he was* a king named Vimala-vāhan in the city of Sataduvāra and he saw a houseless monk named Dhammaruchi coming to him and having done so he made him accept the alms, his human birth was, *therefore*, decided and he was born here *as Varadatta*. [Here the rest is to be supplied exactly as in the case of Subāhu *including* the occurring of the thought, down to *the acceptance of* monkhood, then his *being born* from one heaven to another (and *so forth*, down to) *his going to* Savaṭṭhasiddha *heaven*, then in Mahāvideha as in the case of Daḍhapainna (*and so forth*, down to) will be liberated, will get enlightenment, will get perfect bliss and will put an end to all miseries.

In this way, oh, Jambû ! the Samana, the blessed Mahāvîra, who has obtained emancipation, has expounded this as the purport of the Tenth Lecture of the Second Book called "The Fruits of Good Acts." Then Jambû said : "Reverend Sir !

so it is, so it is." (End of the Tenth Lecture of the Second Book called "The Fruits of Good Acts.")

End of the Second Book of the Eleventh Anga called Vivāgasuyaṃ.

End of the Eleventh Anga called Vivāgasuyaṃ.

A Bow to the Suyadevatā* : There are two books of the Vivagasuyaṃ *viz.* Duhavivāgā—the Fruits of Bad Acts, and Suhavivāgā—the Fruits of Good Acts. In Duhavivāgā there are ten lectures each having only one chapter and they are to be studied in ten days. The same is the case with Suhavivāgā. (*Here the rest is to be supplied* exactly as in the case of the Āyāra *i.e.* the Āchārānga Sûtra.)

---

* Suyadevatā (Sk. Shrutadevatā) the deity presiding over the Shruta or the Sacred Literature.

॥ विपाकसूत्रवृत्तिः ॥

नत्वा श्रीवर्धमानाय, वर्द्धमानश्रुताध्वने ।
विपाकश्रुतशास्त्रस्य वृत्तिकेयं विधास्यते ॥ १ ॥

[पृ. ३] विपाकश्रुतमिति कः शब्दार्थः ? । उच्यते, विपाकः— 'पुण्यपापरूपकर्मफलं' तत्प्रतिपादनपरं श्रुतं—'आगमो' विपाकश्रुतम् । इदं च द्वादशाङ्गस्य प्रवचनपुरुषस्यैकादशमङ्गं । इह च शिष्टसमयपरिपालनार्थं मङ्गलसम्बन्धाभिधेयप्रयोजनानि किल वाच्यानि भवन्ति । तत्र चाधिकृतशास्त्रस्यैव सकलकल्याणकारिसर्ववेदिप्रणीतश्रुतरूपतया भावनन्दीरूपत्वेन मङ्गलस्वरूपात् न ततो भिन्नं मङ्गलमुपदर्शनीयम् । अभिधेयं च शुभाशुभकर्मणां विपाकः, स चास्य नाम्नैवाभिहितः । प्रयोजनमपि श्रोतृगतमनन्तरं कर्म्मविपाकावगमरूप नाम्नैवोक्तमस्य । यत्किल कर्मविपाकावेदकं श्रुतं तत् शृण्वतां प्रायः कर्मविपाकावगमो भवत्येवेति, यत्तु निःश्रेयसावाप्तिरूपं परम्परप्रयोजनमस्य तदाप्तप्रणीततयैव प्रतीयते । न ह्याप्ता यत्कथञ्चिन्निःश्रेयसार्थं न भवति तत्प्रणयनायोत्सहन्ते आप्तत्वहानेरिति । सम्बन्धोऽप्युपायोपेयभावलक्षणो नाम्नैवास्य प्रतीयते । तथाहि-इदं शास्त्रमुपायः कर्म्मविपाकावगमस्तूपेयमिति । यस्तु गुरुपर्वक्रमलक्षणसम्बन्धोऽस्य तत्प्रतिपादनायेदमाह ।

'**तेणं कालेणं**' मित्यादि, अस्य व्याख्या–'**तेणं कालेणं तेणं समएणं**' ति तस्मिन् काले तस्मिन् समये, णंकारो वाक्यालङ्कारार्थत्वात् एकारस्य च प्राकृतभवत्वात्। कालसमययोः को विशेषः? उच्यते, सामान्यो वर्त्तमानावसर्प्पिणीचतुर्थारकलक्षणः कालो विशिष्टः पुनस्तदेकदेशभूतः समय इति, अथवा तेन कालेन हेतुभूतेन तेन समयेन हेतुभूतेनैव। '**होत्थ**' त्ति अभवत्, यद्यपि इदानीमप्यस्ति सा नगरी तथाऽप्यवसर्प्पिणीकालस्वभावेन हीयमानत्वाद्वस्तुस्वभावानां वर्णकग्रन्थोक्तस्वरूपा सुधर्मस्वामिकाले नास्तीति कृत्वाऽतीतकालेन निर्देशः कृतः। '**वण्णओ**' त्ति 'रिद्धित्थिमियसमिद्धे' त्यादि वर्णकोऽस्या अवगन्तव्यः, स **चौपपातिक**वद् द्रष्टव्यः। '**पुन्नभद्दे चेइए**' त्ति पूर्णभद्राभिधाने '**चैत्ये**' व्यन्तरायतने। '**अहापडिरूवं जाव विहरइ**' त्ति अनेनेदं सूचितं द्रष्टव्यम्–"अज्जसुहम्मे थेरे अहापडिरूवं उग्गिण्हइ अहा० उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ" तत्र येन प्रकारेण प्रतिरूपः–साधूचितस्वरूपो यथाप्रतिरूपोऽतस्तमवग्रहं–आश्रयमिति '**विहरइ**' आस्ते। '**जामेव दिसं पाउब्भूया**' यस्या दिशः सकाशात् 'प्रादुर्भूता' प्रकटीभूता आगतेत्यर्थः 'तामेव दिसिं पडिगया' तस्यामेव दिशि प्रतिगतेत्यर्थः॥

'**सत्तुस्सेहे**' त्ति सप्तहस्तोत्सेधः सप्तहस्तप्रमाण इत्यर्थः॥

'**जहा गोयमसामी तहा**' इति यथा **गौतमो भगवत्यां** वर्णितः तथाऽयमिह वर्णनीयः। कियद्दूरं यावत्? इत्याह–'**जाव झाणकोट्ठो**' त्ति 'झाणकोट्ठोवगए' इत्येतत्पदं यावदित्यर्थः, स

चायं वर्णकः—' समचउरंससंठाणसंठिए वज्जरिसहनारायसंघयणे ' त्ति विशेषणद्वयमपोढमागमसिद्धं ' कणगपुलगनिघसपम्हगोरे ' कनकस्य—सुवर्णस्य यः पुलको—लवस्तस्य यो निकषः—कषपट्टे रेखालक्षणः तथा ' पम्ह 'त्ति पद्मगर्भस्तद्वद् गौरो यः स तथा, ' तत्ततवे ' तप्तं—तापितं तपो येन स तथा, एवं हि तेन तपस्तप्तं येन कर्माणि संताप्य तेन तपसा स्वात्माऽपि तपोरूपः संतापितो यतोऽन्यस्यासंस्पृश्यमिव जातमिति, ' महातवे ' प्रशस्ततपाः बृहत्तपा वा, ' उराले ' भीमः अतिकष्टतपःकारितया पार्श्ववर्तिनामल्पसत्त्वानां भयजनकत्वादुदारो वा प्रधान इत्यर्थः ' घोरः ' निर्घृणः परीषहाद्यरातिविनाशे ' घोरगुणे ' अन्यैर्दुरनुचरगुणः ' घोरतवस्सी ' घोरैस्तपोभिस्तपस्वी ' घोरबंभचेरवासी ' घोरे—अल्पसत्त्वदुरनुचरत्वेन दारुणे ब्रह्मचर्ये वस्तुं शीलं यस्य स तथा ' उच्छूढसरीरे ' उच्छूढम्—उज्झितमिव उज्झितं शरीरं येन तत्प्रतिकर्मत्यागात् ' संखित्तविउलतेउलेस्से ' संक्षिप्ता शरीरान्तर्वर्तिनीत्वाद्विपुला च—विस्तीर्णा अनेकयोजनप्रमाणक्षेत्राश्रितवस्तुदहनसमर्थत्वात् तेजोलेश्या—विशिष्टतपोजन्यलब्धिविशेषप्रभवा तेजोज्वाला यस्य स तथा ' उड्ढंजाणू ' शुद्धपृथिव्यासनवर्जनात् औपग्रहिकनिषद्याया अभावाच्च उत्कटुकासनः सन्नुपदिश्यते ऊर्ध्वे जानुनी यस्य स ऊर्ध्वजानुः ' अहोसिरो ' अधोमुखो नोर्ध्वं तिर्यग्वा विक्षिप्तदृष्टिरिति भावः ' झाणकोट्ठोवगए ' ध्यानमेव कोष्ठो ध्यानकोष्ठस्तमुपगतो यः स तथा ' विहरइ 'त्ति ' संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ' इत्येवं दृश्यं, ' जायसड्ढे ' प्रवृत्तविवक्षितार्थश्रवणवाञ्छः, यावत्करणादिदं दृश्यं ' जायसंसए ' प्रवृ-

त्वानिर्द्धारितार्थप्रत्ययः 'जायकोउहल्ले' प्रवृत्तश्रवणौत्सुक्यः ३ 'उत्पन्न-सड्ढे' प्रागभवदुद्भूतश्रवणवाञ्छः, उत्पन्नश्रद्धत्वात् प्रवृत्तश्रद्धः इत्येवं हेतुफलविवक्षणान्न पुनरुक्तता, एवं उप्पन्नसंसए उप्पन्नकोउहल्ले ३ संजायसड्ढे संजायसंसए संजायकोउहल्ले ३ समुप्पन्नसड्ढे समुप्पन्नसंसए समुप्पन्नकोउहल्ले ३' व्यक्तार्थानि, नवरमेतेषु पदेषु संशब्दः प्रकर्षादिवचनः। अन्ये त्वाहुः—'जातश्रद्धो' जातप्रश्नवाञ्छः १, सोऽपि कुतो ?, यतो जातसंशयः २, सोऽपि कुतो ?, यतो जातकुतूहलः ३, अनेन पदत्रयेणावग्रह उक्तः, एवमन्येन पदानां त्रयेण त्रयेण ईहा १ वाय २ धारणा ३ उक्ता भवन्तीति, 'तिक्खुत्तो' त्ति 'त्रिकृत्वः' त्रीन् वारान् 'आयाहिण' त्ति आदक्षिणात्—दक्षिणपार्श्वादारभ्य प्रदक्षिणो—दक्षिणपार्श्ववर्ती आदक्षिणप्रदक्षिणोऽतस्तं 'वंदइ' त्ति स्तुत्या 'नमंसइ' त्ति नमस्यति प्रणामतः ॥

इह यावत्करणादिदं दृश्यं 'सुस्सूसमाणे नमंसमाणे विणएणं पंजलिउडे अभिमुहे' त्ति व्यक्तं च ॥

[पृ. ४] '**दुहविवागा य**' त्ति 'दुःखविपाकाः' पापकर्मफलानि दुःखानां वा—दुःखहेतुत्वात् पापकर्मणां विपाकास्ते यत्राभिधेयतया सन्त्यसौ '**वरणाणगर**' मिति न्यायेन दुःखविपाकाः—प्रथमश्रुतस्कन्धः, एवं द्वितीयः सुखविपाकाः, '**तए णं**' ति ततः—अनन्तरमित्यर्थः ॥

'**मियउत्ते**' इत्यादिगाथा, तत्र '**मियउत्ते**' ति मृगापुत्राभिधानराजसुतवक्तव्यताप्रतिबद्धमध्ययनं मृगापुत्र एव १, एवं सर्वत्र,

नवरम् '**उज्झियए**'त्ति उज्झितको नाम सार्थवाहपुत्रः २, '**अभग्ग**' त्ति सूत्रत्वादभग्नसेनो विजयाभिधानचौरसेनापतिपुत्रः ३, '**सगडे**'त्ति शकटाभिधानसार्थवाहसुतः ४, '**बहस्सइ**'त्ति सूत्रत्वादेव बृहस्पतिदत्तनामा पुरोहितपुत्रः ५, '**नंदी**' त्ति सूत्रत्वादेव नन्दिवर्द्धनो राजकुमारः ६, '**उंबर**'त्ति सूत्रत्वादेव उदुम्बरदत्तो नाम सार्थवाहसुतः, '**सोरियदत्ते**' शौरिकदत्तो नाम मत्स्यबन्धपुत्रः ८, चशब्दः समुच्चये '**देवदत्ता य**'त्ति देवदत्ता नाम गृहपतिसुता ९, चः समुच्चये '**अंजू य**' त्ति अञ्जूनामसार्थवाहसुता १०, चशब्दः समुच्चये, इति गाथासमासार्थः, विस्तरार्थस्तु यथास्वमध्ययनार्थावगमादवगम्य इति ॥

'**एवं खलु**'त्ति '**एवं**' वक्ष्यमाणप्रकारेण '**खलु**' वाक्यालङ्कारे '**सव्वोउयवण्णओ**'त्ति सर्वर्तुककुसुमसंछन्ने नंदणवणप्पगासे इत्यादिरुद्यानवर्णको वाच्य इति, '**चिराइए**'त्ति चिरादिकं–चिरकालीनप्रारम्भमित्यादिवर्णकोपेतं वाच्यं, यथा पूर्णभद्रचैत्यमौपपातिके ।

[पृ. ५] '**अहीणवन्नओ**'त्ति 'अहीणपुन्नपंचिंदियसरीरे' इत्यादिवर्णको वाच्यः '**अत्तए**'त्ति आत्मजः—सुतः '**जाइअंधे**' त्ति जात्यन्धो—जन्मकालादारभ्यान्ध एव '**हुंडे य**'त्ति हुण्डकश्च सर्वावयवप्रमाणविकलः । '**वायव्वे**'त्ति वायुरस्यास्तीति वायवो—वातिक इत्यर्थः, '**आगिई आगिइमेत्ते**'त्ति अङ्गावयवानामाकृतिः—आकारः किंविधा ? इत्याह—आकृतिमात्रं—आकारमात्रं नोचितस्वरूपमित्यर्थः ॥

'**रहस्सियं**'ति राहसिके जनेनाविदिते '**फुट्टहडाहडसीस**'त्ति स्फुटितकेशसंचयत्वेन विकीर्णकेशं '**हडाहडं**'ति अत्यर्थं शीर्षं–शिरो यस्य स तथा, '**मच्छियाचडकरपहयरेणं**'ति मक्षिकाणां प्रसिद्धानां चटकरप्रधानो–विस्तरवान् यः प्रहकरः–समूहः स तथा अथवा मक्षिका-चटकराणां–तद्वृन्दानां यः प्रहकरः स तथा तेन '**अण्णिज्जमाणमग्गे**'त्ति 'अन्वीयमानमार्गः' अनुगम्यमानमार्गः, मलाविलं हि वस्तु प्रायो मक्षि-काभिरनुगम्यत एवेति '**कालुणवडियाए**'त्ति कारुण्यवृत्त्या '**वित्तिं कप्पेमाणे**'त्ति जीविकां कुर्वाणः ॥

'**जाव समोसरिए**'त्ति इह यावत्करणात् 'पुव्वाणुपुव्विं चर-माणे गामाणुगामं दूइज्जमाणे' इत्यादिवर्णको दृश्यः, 'तं महया जणसद्दं च'त्ति सूत्रत्वान्महाजनशब्दं च, इह यावत्करणात् 'जणवूहं च जणबोलं चे' त्यादि दृश्यं, तत्र जनव्यूहः–चक्राद्याकारः समूहस्तस्य शब्दस्तद-भेदाज्जनव्यूह एवोच्यतेऽतस्त बोलः–अव्यक्तवर्णो ध्वनिरिति ॥

'**इंदमहे इ वा**'त्ति इन्द्रोत्सवो वा, इह यावत्करणात् 'खंदमहे वा रुद्दमहे वा जाव उज्जाणजत्ता इ वा, जन्नं बहवे उग्गा भोगा जाव एगदिसिं एगाभिमुहा' इति दृश्यम्, इतो यद्वाक्यं तदेवमनुसर्त्तव्यं, सूत्रपुस्तके सूत्राक्षराण्येव सन्तीति, 'तए णं से पुरिसे तं जाइअंधपु-रिसं एवं वयासी–नो खलु देवाणुप्पिया ! अज्ज मियग्गामे नयरे इंदमहे इ वा जाव जत्ता इ वा जन्नं एए उग्गा जाव एगदिसिं एगाभिमुहा णिग्गच्छंति, एवं खलु देवाणुप्पिया ! समणे भगवं महावीरे जाव इह समागए इह संपत्ते इहेव मियग्गामे णगरे मिगवणुज्जाणे अहापडिरूवं

उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ, तए णं से अंधपुरिसे तं पुरिसं एवं वयासी ' इति ॥

[पृ. ६.] ' **विजयस्स तीसे य ' धम्म** ' त्ति इदमेवं दृश्यं ' विजयस्स रन्नो तीसे य महइमहालियाए परिसाए विवित्तं धम्ममाइक्खइ जहा जीवा बज्झंती ' त्यादि परिषद् यावत् परिगता '**जाइअंधे**' त्ति जातेरारभ्यान्धो जात्यन्धः, स च चक्षुरुपघातादपि भवतीत्यत आह–' **जायअंधारूवे** ' त्ति जातं–उत्पन्नमन्धकं–नयनयोरादित एवानिष्पत्तेः कुत्सिताङ्गं रूपं–स्वरूपं यस्यासौ जातान्धकरूपः ॥

' **अतुरियं** ' ति अत्वरितं मनःस्थैर्यात, यावत्करणादिदं दृश्यम्–' अचवलमसंभंते जुगंतरपलोयणाए दिट्ठीए पुरओ रियं ' ति तत्राचपलं–कायजापल्याभावात् क्रियाविशेषणे चैते, तथा ' असंभन्त ' भ्रमरहितः युगं–यूपस्तत्प्रमाणो भूभागोऽपि युगं तस्यान्तरे–मध्ये प्रलोकनं यस्याः सा तथा तया दृष्ट्या–चक्षुषा ' **रियं** ' ति ईर्या–गमनं तद्विषयो मार्गोऽपीर्याऽस्तां ' **जेणेव** ' त्ति यस्मिन् देशे ॥

[पृ. ७.] ' **हट्ठ जाव** ' त्ति इह ' हट्ठतुट्ठमाणंदिए ' इत्यादि दृश्यम्, एकार्थाश्चैते शब्दाः ॥

' **हव्वं** ' ति शीघ्रम् ॥

' **जओ णं** ' ति यस्मात् ॥

' **जाया यावि होत्था** ' चाप्यभवदित्यर्थः ॥

[पृ. ८.] ' **वत्थपरियट्टं** ' ति वस्त्रपरिवर्तनम् ॥

'**से जहानामए**' त्ति तद्यथा नामेति वाक्यालङ्कारे ।

'**अहिमडे इ वा सप्पकडेवरे इ वा**' इह यावत्करणात् 'गोमडे इ वा सुणहमडे इ वा' इत्यादि द्रष्टव्यम् ॥

'**तओ वि णं**'ति ततोऽपि—अहिकडेवरादिगन्धादपि ॥

'**अणिट्ठतराए चेव**'त्ति अनिष्टतर एव गन्ध इति गम्यते, इह यावत्करणात् 'अकंततराए चेव अपियतराए चेव अमणुन्नतराए चेव चेव अमणामतराए चेव'त्ति दृश्यम्, एकार्थाश्चैते । '**मुच्छिए**' इत्यत्र 'गढिए गिद्धे अज्झोववन्ने' इति पदत्रयमन्यद् दृश्यम्, एकार्थान्येतानि चत्वार्यपीति ॥

'**अज्झत्थिए**' इत्यत्र 'चिंतिए कप्पिए पत्थिए मणोगए संकप्पे' इति दृश्यम्, एतान्यप्येकार्थानि ।

'**पुरापोराणाणं दुच्चिन्नाणं**' इहाक्षरघटना 'पुराणानां' जरठानां कक्खरडीभूतानामित्यर्थः '**पुरा**' पूर्वकाले '**दुश्चीर्णानां**' प्राणातिपातादिदुश्चरितहेतुकानां 'दुप्पडिक्कंताणं' ति दुःशब्दोऽभावार्थस्तेन प्रायश्चित्तप्रतिपत्त्यादिना अप्रतिक्रान्तानां—अनिवर्तितविपाकानामित्यर्थः, '**असुभाणं**'ति असुखहेतूनां 'पावाणं'ति पापानां दुष्टस्वभावानां 'कम्माणं'ति ज्ञानावरणादीनाम् ॥

[**पृ. ९.**] 'पुव्वभवे के आसि' इत्यत एवमध्येयं—'**किंनामए** वा किंगोत्ते वा' तत्र नाम—यादृच्छिकमभिधानं गोत्रं तु—यथार्थकुलं वा 'कयरंसि गामंसि वा नगरंसि वा किं वा दच्चा किं वा भोच्चा किं वा

समायरेत्ता केसिं वा पुरापोराणाणं दुच्चिन्नाणं दुप्पडिक्कंताणं असुहाणं पावाणं कम्माणं पावगं फलवित्तिविसेसं पच्चणुब्भवमाणे विहरइ 'त्ति ॥

'गोयमा इ 'त्ति गौतम इत्येवमामन्त्र्येति गम्यते ॥

'**रिद्धित्थिमिए** 'त्ति ऋद्धिप्रधानं स्तिमितं च–निर्भयं यत्तथा, 'वण्णओ 'त्ति नगरवर्णकः, स चौपपातिकवद्द्रष्टव्यः, '**अदूर–सामंते** ' त्ति नातिदूरे न च समीपे इत्यर्थः, '**खेडे** 'त्ति धूलीप्राकारं ॥ '**रिद्ध** ' त्ति 'रिद्धत्थिमियसमिद्धे ' इति द्रष्टव्यम्; '**आभोए** 'त्ति विस्तारः '**रट्ठउडे** 'त्ति राष्ट्रकूटो–मण्डलोपजीवी राजनियोगिकः ॥

'**अहम्मिए** 'त्ति अधार्म्मिको यावत्करणादिदं दृश्यम्–' अधम्माणुए अधम्मिट्ठे अधम्मपलोई अधम्मपलज्जणे अधम्मसमुदाचारे अधम्मेणं चेव वित्तिं कप्पेमाणे दुस्सीले दुव्वए ' त्ति तत्र अधार्मिकत्वप्रपञ्चनायोच्यते–' अधम्माणुए ' अधर्म्म–श्रुतचारित्राभावं अनुगच्छतीत्यधर्म्मानुगः; कुत एतदेवमित्याह–अधर्म्म एव इष्टो–वल्लभः पूजितो वा यस्य सोऽधर्म्मिष्ठः अतिशयेन वाऽधर्म्मी–धर्म्मवर्जित इत्यधर्म्मिष्ठः, अत एवाधर्माख्यायी–अधर्म्मप्रतिपादकः अधर्मख्यातिर्वा–अविद्यमान धर्मोऽयमित्येवंप्रसिद्धिकः, तथाऽधर्म्मं प्रलोकयति–उपादेयतया प्रेक्षते यः स तथा, अत एवाधर्मप्ररजनः–अधर्मरागी अत एवाधर्मः समुदाचारः–समाचारो यस्य स तथा, अत एवा धर्मेण–हिंसादिना वृत्तिं–जीविकां कल्पयन् सन् दुःशीलः–शुभस्वभावहीनः दुर्व्रतश्च–व्रतवर्जितः दुष्प्रत्यानन्दः–साधुदर्शनादिना नानन्धन्त इति ॥

[पृ. १०.] '**आहेवच्चं**'ति अधिपतिकर्म्म, यावत्करणादिदं दृश्यं–पोरेवच्चं सामित्तं भट्टित्तं महत्तरगत्तं आणाईसरसेणावच्चं कारेमाणे 'त्ति तत्र पुरोवर्तित्वं–अग्रेसरत्वं स्वामित्वं–नायकत्वं भर्तृत्वं–पोषकत्वं महत्तरकत्वं–उत्तमत्वं आज्ञेश्वरस्य–आज्ञाप्रधानस्य यत्सेनापतित्वं तद्वाज्ञेश्वरसेनापत्यं कारयन्–नियोगिकैर्विधापयन् पालयन् स्वयमेवेति ॥

'**करेहि य**'त्ति करैः–क्षेत्राद्याश्रितराजदेयद्रव्यैः 'भरेहि य'त्ति तेषामेव प्राचुर्यैः, '**विद्धीहि य**'त्ति वृद्धिभिः–कुटुम्बिनां वितीर्णस्य धान्यस्य द्विगुणादेर्ग्रहणैः, वृत्तिभिरिति क्वचित् , तत्र वृत्तयो–राजादेशकारिणां जीविकाः :, '**उक्कोडाहि य**'त्ति लञ्चाभिः '**पराभएहि य**' त्ति पराभवैः '**देज्जेहि य**' अनाभवद्दातव्यैः '**भेज्जेहि य**' त्ति कुन्तकम्–एतावद्द्रव्यं त्वया देयमित्येवं नियन्त्रणया नियोगिकस्य देशादेर्यत्समर्प्पणमिति, '**लंछपोसेहि य**'त्ति लञ्छाः–चौरविशेषाः संभाव्यन्ते तेषां पोषाः–पोषणानि तैः, '**आलीवणेहि य**'त्ति व्याकुललोकानां मोषणार्थं ग्रामादिप्रदीपनकैः '**पंथकोट्टेहि य**'त्ति सार्थघातैः '**उवीलेमाणे**'त्ति अवलीपयन्–बाधयन् ॥

'**विहम्मेमाणे**'त्ति विधर्म्मयन्–स्वाचारभ्रष्टान् कुर्वन् '**तज्जमाणे**' त्ति कृतावष्टम्भान् तर्जयन्–ज्ञास्यथ रे यन्मम इदं च इदं च न दत्स्वेत्येवं भेषयन् '**तालेमाणे**' त्ति कशाचपेटादिभिस्ताडयन् '**निद्धणे करेमाणे**'त्ति निर्धनान् कुर्वन् विहरति ॥

'तए णं से इक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स सत्कानां बहूणं राईसरतलवरमाडंबियकोडुंबियसेट्ठिसत्थवाहाणं' इह '**तलवराः**'–

राजप्रसादवन्तो राजोत्थसैनिकाः '**माडम्बिकाः**' मडम्बाधिपतयो मडम्बं च–योजनद्वयाभ्यन्तरेऽविद्यमानग्रामादिनिवेशः सन्निवेशविशेषः शेषाः प्रसिद्धाः, ॥

'**कज्जेसु**' त्ति कार्येषु–प्रयोजनेषु अनिष्पन्नेषु '**कारणेसु**' त्ति सि साधयिषितप्रयोजनोपायेषु विषयभूतेषु ये मन्त्रादयो व्यवहारान्तास्तेषु, तत्र मन्त्राः–पर्यालोचनानि गुह्यानि–रहस्यानि निश्चयाः–वस्तुनिर्णयाः व्यवहाराः–विवादास्तेषु विषयेषु ॥

'**एयकम्मे**' एतद्व्यापारः एतदेव वा काम्यं–कमनीयं यस्य स तथा, '**एयप्पहाणे**' त्ति एतत्प्रधानः एतन्निष्ठा इत्यर्थः, '**एयविज्जे**' त्ति एषैव विद्या–विज्ञानं यस्य स तथा '**एयसामायारे**' त्ति एत-ज्जीतकल्प इत्यर्थः '**पावकम्मं**' ति अशुभं–ज्ञानावरणादि '**कलि-कलुसं**' ति कलहहेतुकलुषं मलीमसमित्यर्थः ॥

'**जमगसमगं**' ति युगपत् '**रोगायंक**' त्ति रोगा–व्याधयस्त एवातङ्काः–कष्टजीवितकारिणः । '**सासे**' इत्यादि श्लोकः, '**जोणिसूले**' त्ति अपपाठः '**कुच्छिसूले**' इत्यस्यान्यत्र दर्शनात्, '**भगंदले**' त्ति भगन्दरः '**अकारए**' त्ति अरोचकः, '**अच्छिवेयणा**' इत्यादि श्लोकातिरिक्तं, '**उदरे**' त्ति जलोदरं । शृङ्गाटकादयः स्थानविशेषाः ।

[**पृ. ११**] '**विज्जो**' त्ति वैद्यशास्त्रे चिकित्सायां च कुशलः '**विज्जपुत्तो व**' त्ति तत्पुत्रः '**जाणुओ व**' त्ति ज्ञायकः–केवलशास्त्रकुशलः '**तेगिच्छिओ व**' त्ति चिकित्सामात्रकुशलः '**अत्थसंपयाणं दलयइ**' त्ति अर्थदानं करोतीत्यर्थः,

'**सत्थकोसहत्थगय**'त्ति शस्त्रकोशो—नखरदनादिभाजनं हस्ते गतो—व्यवस्थितो येषां ते तथा ॥

'**अवद्दहणाहि य**' त्ति दम्भनैः '**अवण्हाणेहि य**' त्ति तथाविधद्रव्यसंस्कृतजलेन स्नानैः '**अणुवासणाहि य**' त्ति अपानेन जठरे तैलप्रवेशनैः '**बत्थिकम्मेहि य**'त्ति चर्म्मवेष्टनप्रयोगेण शिरः—प्रभृतीनां स्नेहपूरणैः गुदे वा वर्त्यादिक्षेपणैः '**निरुहेहि य**' त्ति निरुहः—अनुवास एव केवल द्रव्यकृतो विशेषः '**सिरावेहेहि य**' त्ति नाडीवेधैः '**तच्छणेहि य**'त्ति क्षुरादिना त्वचस्तनूकरणैः '**गेहिपच्छहि य**'त्ति ह्रस्वैस्त्वचो विदारणैः '**सिरोबत्थीहि य**'त्ति शिरावस्तिभिः शिरसि बद्धस्य चर्मकोशकस्य द्रव्यसंस्कृततैलाधारपूरणलक्षणाभिः, प्रागुक्तबस्तिकर्म्माणि सामान्यानि अनुवासना निरुहशिरोबस्तयस्तु तद्भेदाः '**तप्पणाहि य**' त्ति तर्प्पणैः स्नेहादिभिः शरीरबृंहणैः '**पुडपागेहि य**' त्ति पुटपाकाः—पाकविशेषनिष्पन्ना औषधिविशेषाः '**छल्लीहि य**' त्ति छल्लयो—रोहिणीप्रभृतयः

'**सिलियाहि य**'त्ति शिलिकाः—किराततिक्तकप्रभृतिकाः '**गुलियाहि य**' त्ति द्रव्यवटिकाः '**ओसहेहि य**' त्ति औषधानि—एकद्रव्यरूपाणि '**भेसज्जेहि य**' त्ति भैषज्यानि—अनेकद्रव्ययोगरूपाणि पथ्यानि चेति ।

[पृ. १२] '**संत**'त्ति श्रान्ता देहखेदेन '**तंत**' त्ति तान्ता मनःखेदेन—'**परितंत**' त्ति उभयखेदेनेति 'रज्जे य रट्ठे य' इत्यत्र

यावत्करणादिदं दृश्यं–' कोसे य कोट्ठागारे य वाहणे य 'त्ति, ' मुच्छिए गढिए गिद्धे अज्झोववण्णे'त्ति एकार्थाः, 'आसाएमाणे' त्यादय एकार्थाः, 'अट्टदुहट्टवसट्टे'त्ति आर्तो मनसा दुःखितो–दुःखार्त्तो देहेन वशार्त्तस्तु–इन्द्रियवशेन पीडितः, ततः कर्मधारयः, ' उज्जला ' इह यावत्करणादिदं दृश्यं–' विउला कक्कसा पगाढा चंडा दुहा तिव्वा दुरहियास 'त्ति एकार्था एव, ' अणिट्ठा अकंता अप्पिया अमणुन्ना अमणामा ' एतेऽपि तथैव ॥

' पुव्वरत्तावरत्तकालसमयंसि 'त्ति पूर्वरात्रो–रात्रेः पूर्वभाग अपररात्रो–रात्रेः पश्चिमो भागस्तल्लक्षणो यः कालसमयः–कालरूपः समयः स तथा तत्र ' कुडुंबजागरियाए 'त्ति कुटुम्बचिन्तयेत्यर्थः, ' अज्झत्थिए 'त्ति आध्यात्मिकः आत्मविषयः, इह चान्यान्यपि पदानि दृश्यानि, तद्यथा–' चिंतिए 'त्ति स्मृतिरूपः ' कप्पिए 'त्ति बुद्ध्या व्यवस्थापितः ' पत्थिए 'त्ति प्रार्थितः प्रार्थनारूपः ' मणोगए 'त्ति मनस्येव वृत्तो बहिरप्रकाशितः संकल्पः–पर्यालोचः, ' इट्ठे 'त्यादीनि पञ्चैकार्थिकानि प्राग्वत्, ' धिज्जे 'त्ति ध्येया ' वेसासिय 'त्ति विश्वसनीया ' अणुमय ' त्ति विप्रियदर्शनस्य पश्चादपि मता अनुमतेति, ' नामं 'ति पारिभाषिकी सञ्ज्ञा ' गोयं 'त्ति गोत्रं–आन्वर्थिकी सञ्ज्ञैवेति ॥

' किमंग पुण 'त्ति किं पुनः 'अंग' इत्यामन्त्रणे ' गब्भसाडणाहि य' ति शातनाः–गर्भस्य खण्डशो भवनेन पतनहेतवः 'पाडणाहि य' त्ति पातनाः यैरुपायैरखण्ड एव गर्भः पतति ' गालणाहि य 'त्ति यैर्गर्भो द्रवीभूय क्षरति ' मारणाहि य 'त्ति मरणहेतवः ॥

[पृ. १३] '**अकामिय**'त्ति निरभिलाषाः '**असयंवस**' त्ति अस्वयंवशा'**अट्ठनालिओ**'त्ति अष्टौ नाडयः—शिराः '**अभिंतरप्पवहाउ**' त्ति शरीरस्याभ्यन्तर एव रुधिरादि स्रवन्ति यास्तास्तथोच्यन्ते, '**बाहिरप्पवहाउ**'त्ति शरीराद्बहिः पूयादि क्षरन्ति यास्तास्तथोक्ताः, एता एव षोडश विभज्यन्ते '**अट्ठे**'त्यादि, कथमित्याह—'**दुवे दुवे**'त्ति द्वे पूयप्रवाहे द्वे च शोणितप्रवाहे, ते च क्वेत्याह—'**कन्नंतरेसु**' श्रोत्ररन्ध्रयोः, एवमेताश्चतस्रः, एवमन्या अपि व्याख्येयाः, नवरं धमन्यः—कोष्ठकहड्डान्तराणि '**अग्गियए**'ति अग्निको भस्मकाभिधानो वायुविकारः।

[पृ. १४] '**जाइअंधे**' इत्यत्र यावत्करणात् '**जाइमूए**' इत्यादि दृश्यं, '**हुंडं**'ति अव्यवस्थिताङ्गावयवं '**अंधारूवं**'ति अन्धाकृतिः, '**भीया**' इत्यत्रैतद्दृश्यं 'तत्था उव्विग्गा संजायभया' भयप्रकर्षाभिधानायैकार्थाः शब्दाः, '**करयले**'त्यत्र 'करयलपरिग्गहियं दसणहं मत्थए अंजलिं कट्टु' इति दृश्यं, 'नवण्ह' मित्यत्र 'मासाणं बहुपडिपुन्नाण' मित्यादि दृश्यं, तथा '**जाइअंध**' मित्यादि च, '**संभंते**'ति उत्सुकः **उट्ठाए उट्ठेइ**'त्ति उत्थानेनोत्तिष्ठति, '**पय**'त्ति प्रजाः—अपत्यानि, '**रहस्सिगयंसि**' त्ति राहस्यिके विजने इत्यर्थः ॥

'**पुरा पोराणाणं**'ति पुरा—पूर्वकाले कृतानामिति गम्यम् अत एव '**पुराणानां**' चिरन्तनानाम्, इह च यावत्करणात् 'दुच्चिन्नाणं दुप्पडिकंताणं' इत्यादि 'पावगं फलवित्तिविसेस'मित्यन्तं द्रष्टव्यम्।

'**अहम्मिए**' इत्यत्र यावत्करणादिदं दृश्यं–' बहुनगरनिग्गयजसे सूरे दढप्पहारी 'ति, व्यक्तं च ।

'**कालमासे**'त्ति मरणावसरे ।

'**सागरोवम जाव**'त्ति ' सागरोपमट्ठिईएसु नेरइयत्ताए ' द्रष्टव्यम् ।

[पृ. १५] '**जाइकुलकोडीजोणिप्पमुहसयसहस्साइं**'ति जातौ–पञ्चेन्द्रियजातौ कुलकोटीनां योनिप्रमुखानि–योनिद्वारकाणि योनिशतसहस्राणि तानि तथा ।

'**जोणीविहाणंसि**'ति योनिभेदे ।

'**खलिणमट्टिय**'त्ति खलीनां–आकाशस्थां छिन्नतटोपरिवर्तिनीं मृत्तिकामिति ॥

'**उम्मुक जाव**'त्ति ' उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वणगमणुपत्ते 'त्ति दृश्यं, तत्र विज्ञ एव विज्ञकः स चासौ परिणतमात्रश्च–बुद्ध्यादिपरिणामापन्न एव विज्ञकपरिणतमात्रः ॥

[पृ. १६] '**अणंतरं चयं चइत्त**'त्ति अनन्तरं शरीरं त्यक्त्वा च्यवनं वा कृत्वा ।

'**जहादढपइन्ने**'त्ति **औपपातिके** यथा **दृढप्रतिज्ञा**भिधानो भव्यो वर्णितस्तथाऽयमपि वाच्यः, कस्मादेवमित्याह–'**सा चेव**'त्ति सैव दृढप्रतिज्ञसम्बन्धिनी अस्यापि वक्तव्यतेति, तामेव स्मरयन्नाह–

'**कलाओ**'त्ति कलास्तेन गृहीष्यन्ते दृढप्रतिज्ञेनेव यावत्करणाच्च प्रव्रज्याग्रहणादिः तस्यैवास्य वाच्यं, यावत्सेत्स्यतीत्यादि पदपञ्चकमिति, ततः सेत्स्यति—कृतकृत्यो भविष्यति भोत्स्यते—केवलज्ञानेन सकलं ज्ञेयं ज्ञास्यति मोक्ष्यति—सकलकर्म्मविमुक्तो भविष्यति परिनिर्वास्यति—सकलकर्मकृतसन्तापरहितो भविष्यति, किमुक्तं भवति ! सर्वदुःखानामन्तं करिष्यतीति ॥

॥ प्रथमाध्ययनविवरणम् ॥

२.

॥ उज्झियए ॥

[पृ. १६] '**अहीणे**'त्ति अहीणपुण्णपंचिंदियसरीरेत्यर्थः, यावत्करणात् '**लक्खणवंजणगुणोववेया** माणुम्माणप्पमाणपडिपुन्नसुजायसव्वंगसुंदरंगी' त्यादि द्रष्टव्यं, तत्र लक्षणानि—स्वस्तिकादीनि—व्यञ्जनानि—मषीतिलकादीनि गुणाः—सौभाग्यादयः मानं—जलद्रोणमानता उन्मानं—अर्द्धभारप्रमाणता प्रमाणं—अष्टोत्तरशताङ्गुलोच्छ्रयतेति, '**बावत्तरीकलापंडियं**'त्ति लेखाद्याः स्त्रीणां तु विज्ञेया एव प्राय इति, '***चउसट्ठिगणियागुणोववेया***' गीतनृत्यादीनि विशेषतः पण्यस्त्रीजनोचितानि यानि चतुष्षष्ठिर्विज्ञानानि ते गणिकागुणाः अथवा **वात्स्यायनोक्तान्यालिङ्गनादीन्यष्टो** वस्तूनि तानि च प्रत्येकमष्टभेदत्वाच्चतुःषष्टिर्भवन्तीति, चतुःषष्ट्या गणिकागुणैरुपेता या सा तथा, एकोनत्रिंशद्विशेषा एकविंशती रतिगुणा द्वात्रिंशच्च पुरुषोपचाराः कामशास्त्रप्रसिद्धाः ।

'**नवंगसुत्तपडिबोहिय**' त्ति द्वे श्रोत्रे द्वे चक्षुषी द्वे घ्राणे एका जिह्वा एका त्वक् एकं च मनः इत्येतानि नवाङ्गानि सुप्तानीव सुप्तानि यौवनेन प्रतिबोधितानि—स्वार्थग्रहणपटुतां प्रापितानि यस्याः सा तथा 'अट्ठारसदेसीभासाविसारय' त्ति रूढिगम्यं '**सिंगारागारचारुवेस**' त्ति शृङ्गारस्य—रसविशेषस्यागारमिव चारुवेषो यस्याः सा तथा, '**गीयरइगंधव्वनट्टकुसल**' त्ति गीतरतिश्चासौ गन्धर्व्वनाट्यकुशला चेति समासः, गन्धर्वं नृत्यं गीतयुक्तं नाट्यं तु नृत्यमेवेति, '**संगयगय**' त्ति 'संगयगयभणियविहियविलाससललियसंलावनिउणजुत्तोवयारकुसले' ति दृश्यं सङ्गतानि—उचितानि गतादीनि यस्याः सा तथा, सललिताः—प्रसन्नतोपेता ये संलापास्तेषु निपुणा या सा तथा,

[पृ. १७.] युक्ताः—सङ्गता ये उपचारा—व्यवहारास्तेषु कुशला या सा तथा, ततः पदत्रयस्य कर्म्मधारयः, '**सुंदरथण**' त्ति एतेनेदं दृश्यं—'सुंदरथणजहणवयणकरचरणनयणलावण्णविलासकलिय' त्ति व्यक्तं नवरं जघनं—पूर्वकटीभागः लावण्यं—आकारस्य स्पृहणीयता विलासः —स्त्रीणां चेष्टाविशेषः '**ऊसियज्झय**' त्ति ऊर्ध्वीकृतजयपताका सहस्रलाभेति व्यक्तं '**विदिन्नछत्तचामरवालवीयणीय**' त्ति वितीर्णं—राज्ञा प्रसादतो दत्तं छत्रं चामररूपा वालव्यजनिका यस्याः सा तथा, '**कन्नीरहप्पयाया यावि होत्थ**' त्ति कर्णीरथः—प्रवहणं तेन प्रयातं—गमनं यस्याः सा तथा 'वाऽपी' ति समुच्चये 'होत्थ' त्ति अभवदिति, '**आहेवच्चं**' ति आधिपत्यम्—अधिपतिकर्म, इह यावत्करणादिदं दृश्यं—'**पोरवच्चं**' पुरोवर्तित्वं—अग्रेसरत्वमित्यर्थः '**भट्टित्वं**'

पोषकत्वं 'स्वामित्वं' स्वस्वामिसम्बन्धमात्रं 'महत्तरगत्तं' महत्तरत्वं शेषवेश्याजनापेक्षया महत्तमताम् '**आणाईसरसेणावच्चं**' आज्ञेश्वरः–आज्ञाप्रधानो यः सेनापतिः–सैन्यनायकस्तस्य भावः कर्म्म वा आज्ञेश्वर-सेनापत्यम् आज्ञेश्वरसेनापत्यमिव आज्ञेश्वरसेनापत्यं '**कारेमाणा**' कारयन्ती परैः '**पालेमाणा**' पालयन्ती स्वयमिति ॥

'**अहीण**' त्ति 'अहीणपुन्नपंचिंदियसरीर' त्ति व्यक्तं च, यावत्करणादिदं दृश्यं 'लक्खणवंजणगुणोववेए' इत्यादि ।

'**इंदभूई**' इत्यत्र यावत्करणात् 'नामे अणगारे गोयमगोत्तेण'–मित्यादि 'संखित्तविउलतेयलेसे' इत्येतदन्तं दृश्यं ॥

'**छट्ठंछट्ठेणं जहा पन्नत्तीए**' त्ति यथा भगवत्यां तथेदं वाच्यं, 'तच्चैवं–छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ, तए णं से भगवं गोयमे छट्ठक्खमणपारणगंसि' '**पढम**' इत्यत्र यावत्करणादिदं दृश्यं–पढमाए पोरिसीए सज्झायं करेइ बीयाए पोरिसीए झाणं झियाइ तइयाए पोरिसीए अतुरियमचवलमसंभंते मुहपोत्तियं पडिलेहेइ भायणवत्थाइं पडिलेहेइ भायणाणि पमज्जति भायणाणि उग्गाहेइ जेणेव समणे भगवं महावीरे तेणामेव उवागच्छइ २-समणं भगवं महावीरं वंदइ नमंसइ २ एवं वयासी–इच्छामि णं भंते । तुज्झेहिं अब्भणुण्णाए समाणे छट्ठक्खमणपारणगंसि वाणियगामे णगरे उच्चनीयमज्झिमकुलाइं घरसमुदाणस्स भिक्खायरियाए अडित्तए' गृहेषु भिक्षार्थं भिक्षाचर्यया–भैक्षसमाचारेणाटितुमिति वाक्यार्थः, 'अहा-

सुहं देवाणुप्पिया ! मा पडिबंधं ' स्खलनां मा कुर्वित्यर्थः, ' तए णं भगवं गोयमे समणेणं ३ अब्भणुन्नाए समाणे समणस्स ३ अंतियाओ पडिनिक्खमइ अतुरियमचवलमसंभते जुगंतरप्पलोयणाए दिट्ठिए पुरओ रियं सोहेमाणे ' त्ति ॥

' **संनद्धबद्धवम्मियगुडिए** ' त्ति संनद्धाः—सन्नहत्या कृतसन्नाहाः तथा बद्धं वर्म्म—त्वक्त्राणविशेषो येषां ते बद्धवर्माणस्त एव बद्धकर्म्मिकाः, तथा गुडा—महास्तनुत्राणविशेषः सा संजाता येषां ते गुडितास्ततः कर्म्मधारयः, ' **उप्पीलियकच्छे** ' त्ति उत्पीडिता—गाढतरबद्धा कक्षा उरोबन्धनं येषां ते तथा तान् ' **उद्दामियघंटे** ' त्ति उद्दामिता—अपनीतबन्धना प्रलम्बिता इत्यर्थः घण्टा येषां ते तथा तान् ' नाणामणिरयणविविहगेविज्जे ' त्ति नानामणिरत्नानि विविधानि ग्रैवेयकानि—ग्रीवाभरणानि उत्तरकञ्चुकाश्च—तनुत्राणविशेषाः सन्ति येषां ते तथा, अत एव ' **पडिकप्पिए** ' त्ति कृतसन्नाहादिसामग्रीकान् ' **झयपडागवरपंचामेलआरूढहत्थारोहे** ' ध्वजाः—गरुडादिध्वजाः पताकाः—गरुडादिवर्जितास्ताभिर्वरा ये ते तथा पञ्च आमेलकाः—शेखरका येषां ते तथा आरूढा हस्त्यारोहा—महामात्रा येषु ते तथा, ततः पदत्रयस्य कर्म्मधारयोऽतस्तान्, ' **गहियाउहप्पहरणा** ' गृहीतानि आयुधानि प्रहरणाय येषु अथवा आयुधान्यक्षेप्याणि प्रहरणानि तु क्षेप्याणीति ॥

' **सन्नद्धबद्धवम्मियगुडिए** ' त्ति एतदेव व्याख्याति—' **आविद्धगुडे ओसारियपक्खरे** ' त्ति आविद्धा—परिहिता गुडा येषां ते तथा,

गुडा च यद्यपि हस्तिनां तनुत्राणं रूढा तथाऽपि देशविशेषापेक्षयाऽश्वानामपि संभवतीति, अवसारिता–अवलम्बिताः पक्खराः–तनुत्राणविशेषा येषां ते तथा तान्, '**उत्तरकंचुइयओचूलमुहचंडाधरचामरथासगपरिमंडियकडिय**' त्ति उत्तरकञ्चुकः–तनुत्राण विशेष एव येषामस्ति ते तथा, तथाऽवचूलकैर्मुखं चण्डाधरं–रौद्रावधरौष्ठं येषां ते तथा, तथा चामरैः थासकैश्च–दर्प्पणैः परिमण्डिता कटी येषां ते तथा, ततः कर्मधारयोऽतस्तान्, '**उप्पीलियसरासणपट्टीए**'त्ति उत्पीडिता–कृतप्रत्यञ्चारोपणा शरासनपट्टिका–धनुर्यष्टिर्बाहुपट्टिका वा यैस्ते तथा तान्, '**पिणिद्धगेविज्ज**' त्ति पिनद्धं–परिहितं ग्रैवेयकं यैस्ते तथा तान्, **विमलवरबद्धचिंधपट्टे**' विमलो वरो बद्धश्चिह्नपट्टो–नेत्रादिमयो यैस्ते तथा तान् ।

[पृ. १८.] '**अवउडगबंधणं**' ति अवकोटकेन–कृकाटिकाया अधोनयनेन बन्धनं यस्य स तथा तम्, '**उक्खित्तकन्ननासं**' ति उत्पाटितकर्णनासिकं '**नेहतुप्पियगत्तं**' ति स्नेहस्नेहितशरीरं '**वज्झकक्खडियजुयणियच्छं**' ति वध्यश्चासौ करयोः–हस्तयोः कट्यां–कटीदेशे युगं–युग्मं निवसित इव निवसितश्चेति समासोऽतस्तम्, अथवा वध्यस्य यत्करकटिकायुगं–निन्धचीवरिकाद्वयं तन्निवसितो यः स तथा तं ॥

'**कंठेगुणरत्तमल्लदामं**' कण्ठे–गले गुण इव–कण्ठसूत्रमिव रक्तं–लोहितं मल्लदाम–पुष्पमाला यस्य स तथा तं '**चुण्णगुंडियगायं**'

गैरिकक्षोदागुण्डितशरीरं ' चुलयं ' ति संत्रस्तं ' **वज्झपाणपीयं** ' ति वध्या बाह्या वा प्राणाः—उच्छ्वासादयः प्रतीताः प्रिया यस्य स तथा तं ' **तिलंतिलं चेव छिज्जमाणं** ' ति तिलशश्छिद्यमानमित्यर्थः ' **कागणिमंसाइं खावियंतं** ' काकणीमांसानि तद्देहोत्कृत्तह्रस्वमांसखण्डानि खाद्यमानं ' **पावं** ' ति पापिष्ठं ' **खक्खरसएहि हम्ममाणं** 'ति खर्खरा—अश्वोत्त्रासनाय चर्म्ममया वस्तुविशेषाः स्फुटितवंशा वा तैर्हन्यमानं—ताड्यमानं '**अप्पणो से सयाइं**' ति आत्मनः—आत्मीयानि '**से**' तस्य स्वकानि ।

' **अज्झत्थिए** ' आत्मगतः, इहेदमन्यदपि दृश्यं 'कप्पिए' कल्पितो—भेदवान् कल्पिको वा—उचितः ' **चिंतिए** ' स्मृतिरूपः 'पत्थिए'—प्रार्थितो भगवदुत्तरप्रार्थनाविषयः ' **मणोगए** ' त्ति अप्रकाशित इत्यर्थः संकल्पो—विकल्पः ' **समुप्पज्जित्था** ' समुत्पन्नवान् ' अहो णं इमे पुरिसे पुरापोराणाणं दुच्चिन्नाणं दुप्पडिक्कंताणं असुभाणं पावाणं कम्माणं पावगं फलवित्तिविसेसं पच्चणुब्भवमाणे विहरइ, न मे दिट्ठा णरगा वा नेरइया वा पच्चक्खं खलु अयं पुरिसे निरयपडिरूवियं वेयणं वेएइ त्ति कट्टु ' इत्येतत्प्रथमाध्ययनोक्तं वाक्यमाश्रित्याधिकृताक्षराणि गमनीयानीति ॥

' **रिद्धि** ' त्ति ' रिद्धत्थिमियसमिद्धे ' इत्यादि दृश्यं, तत्र ऋद्धं—भवनादिभिर्वृद्धिमुपगतं स्तिमितं—भयवर्जितं समृद्धं—धनादियुक्तमिति ॥

' **महयाहि०** ' इह ' महयाहिमवंतमलयमंदरमहिंदसारे ' इत्यादि दृश्यं, तत्र महाहिमवदादयः पर्वतास्तद्वत्सारः प्रधानो यः स तथा

'पासाईए' इत्यत्र 'पासाईए दरिसणिज्जे अभिरूवे पडिरूवे' त्ति दृश्यं, तत्र प्रासादीयो—मनःप्रसन्नताहेतुः दर्शनीयो—यं पश्यच्चक्षुर्न श्राम्यति अभिरूपः—अभिमतरूपः प्रतिरूपः—द्रष्टारं प्रति रूपं यस्येति ॥

[पृ. १९] **'नगरबलीवद्दे'** इत्यादौ बलीवर्दा—वर्द्धितगवाः पड्डिका—ह्रस्वमहिष्यो ह्रस्वगोस्त्रियो वा वृषभाः—साण्डगवः **'कूडगाहे'** त्ति कूटेन जीवान् गृह्णातीति कूटग्राहः ॥

'अहम्मिए' त्ति धर्मेण चरति व्यवहरति वा धार्मिकस्तन्निषेधादधार्म्मिकः, यावत्करणादिदं दृश्यम्—**'अहम्माणुए'** अधर्म्मान्—पापलोकान् अनुगच्छतीत्यधर्म्मानुगाः **'अहम्मिट्ठे'** अतिशयेनाधर्मो—धर्मरहितोऽधर्म्मिष्ठः **'अहम्मखाई'** अधर्म्मभाषणशीलः अधार्मिक प्रसिद्धिको वा **'अधम्मपलोई'** अधर्मानेव—परसम्बन्धिदोषानेव प्रलोकयति—प्रेक्षते इत्येवंशीलोऽधर्म्मप्रलोकी **'अहम्मपलज्जणे'** अधर्म एव—हिंसादौ प्ररज्यते—अनुरागवान् भवतीत्यधर्म्मपरो जनः **'अहम्मसमुदाचारो'** अधर्म्मरूपः समुदाचारः—समाचारो यस्य स तथा **'अहम्मेणं चेव वित्तिं कप्पेमाणे'** त्ति अधर्मेण—पापकर्म्मणा वृत्तिं—जीविकां कल्पयमानः—कुर्वाणः तच्छील इत्यर्थः **'दुस्सीले'** दुष्टशीलः **'दुव्वए'** अविद्यमाननियम इति **'दुप्पडियाणंदे'** दुष्प्रत्यानन्दः—बहुभिरपि सन्तोषकारणैरनुत्पद्यमानसन्तोष इत्यर्थः ।

'अहीण' त्ति 'अहीणपुण्णपंचेंदियसरीरे' त्यादि दृश्यम् ॥

'आवन्नसत्त' त्ति गर्भे समापन्नजीवेत्यर्थः ।

'धन्नाओ णं ताओ अम्मयाओ' त्ति अम्बा—जनन्यः, इह यावत्करणादिदं दृश्यं—'पुन्नाओ णं ताओ, तासिं अम्मयाणं सुलद्धे जम्मजीवियफले' त्ति व्यक्तं च ॥

'ऊहेहि य' त्ति गवादीनां स्तनोपरिभागैः **'थणेहि य'** त्ति व्यक्तं **'वसणेहि य'** त्ति वृषणैः—आण्डैः **'छेप्पाहि य'** त्ति पुच्छैः ककुदैः—स्कन्धशिखरैः **'वहेहि य'** त्ति वहैः—स्कन्धैः कर्णादीनि व्यक्तानि **'कंबलेहि य'** त्ति सास्नाभिः **'सोल्लिएहि य'** त्ति पक्वैः **'तलिएहि य'** त्ति स्नेहेन पक्वैः **'भज्जिएहि य'** त्ति भ्रष्टैः **'परिसुक्केहि य'** त्ति स्वतः शोषमुपगतैः **'लावणेहि य'** त्ति लवणसंस्कृतैः सुरा —तन्दुल धवादिकल्कीनिष्पन्ना मधु च—माक्षिकनिष्पन्नं मेरकं—तालफल-निष्पन्नं जातिश्च—जातिकुसुमवर्णं मद्यमेव सीधु च गुडधातकीसंभवं प्रसन्ना—द्राक्षादिद्रव्यजन्या मनःप्रसत्तिहेतुरिति । **'आसाएमाणीओ'** त्ति विशेषेण स्वादयन्त्योऽल्पमेव त्यजन्त्य खर्जूरादेरिव **'परिभाएमाणीओ'** त्ति ददत्यः **'परिभुंजमाणीओ'** त्ति सर्वमुपभुञ्जानाः अल्पमप्यपरित्यज्यन्त्यः शुष्का—शुष्केव शुष्का रुधिरक्षयात् **'भुक्ख'** त्ति भोजनाकरणाद्धीनबलतया बुभुक्षायुक्तेन बुभुक्षा अत एव निर्मांसा **'ओलुग्ग'** त्ति अवरुग्णा—भग्नमनोवृत्तिः **'ओलुग्गसरीरा'** भग्नदेहा **'णित्तेय'** त्ति गतकान्तिः 'दीणविमणवयण' त्ति दीना—दैन्यवती विमनाः—शून्यचित्ता हीणा च—भीतेति कर्म्मधारयः, 'दीणविमणवयण'

त्ति पाटान्तरं, तत्र विमनस इव विगतचेतस इव वदनं यस्याः सा तथा, दीना चासौ विमनवदना चेति समासः, '**पंडुल्लइयमुहा**' पाण्डुकृतमुखी पाण्डुरीभूतवदनेत्यर्थः '**ओमंथियणयणवयणकमले**' त्ति 'ओमंथिय' त्ति अधोमुखीकृतानि नयनवदनरूपाणि कमलानि यया सा तथा, '**ओहय**' त्ति 'ओहयमणसंकप्पा' विगतयुक्तायुक्तविवेचनेत्यर्थः, इह यावत्करणादिदं दृश्यं–'**करतलपल्लत्थमुहा**' करतले पर्यस्तं–निवेशितं मुखं यया सा तथा '**अट्टज्झाणोवगया भूमीगयदिट्ठीया झियाइ**' त्ति ध्यायति–चिन्तयति ॥

'**इमं च णं**' ति इतश्चेत्यर्थः '**भोमे कूडग्गाहे जेणेव उप्पला कूडग्गाही तेणेव उवागच्छइ उवागच्छित्ता उप्पलं कूडग्गाहिणिं ओहयमणसंकप्प**' इत्यादि सूत्रं प्रागुक्तसूत्रानुसारेण परिपूर्णं कृत्वाऽध्येयं, सूचीमात्रत्वात्पुस्तकस्य ॥

[**पृ. २०.**] 'ताहिं इट्ठाहिं' इत्यत्र पञ्चकलक्षणादङ्कादिदं दृश्य–'**कंताहिं** पियाहिं मणुन्नाहिं मणामाहिं' एकार्थश्चैते, 'वग्गूहिं' ति वाग्भिः 'एगे' त्ति सहायाभावात् '**अबीए**' त्ति धर्मरूपसहायाभावात् ॥

'**सन्नद्धबद्धवम्मियकवए**' पूर्ववत् यावत्करणात् '**उप्पीलियसरासणपट्टीए**' इत्यादि '**गहियाउहप्पहरणे**' इत्येतदन्तं दृश्यम् ॥

'**संपुन्नदोहल**' त्ति समस्तवाञ्छितार्थपूरणात् '**सम्माणियदोहल**' त्ति वाञ्छितार्थसमानयनात् '**विणीयदोहल**' त्ति वाञ्छाविनय-

नात् ' **विच्छिन्नदोहल** त्ति विवक्षितार्थवाञ्छाऽनुबन्धविच्छेदात् ' **संपन्न-दोहल** ' त्ति विवक्षितार्थभोगसंपाद्यानन्दप्राप्तेरिति ।

' **भीया** ' इत्यत्र ' **तत्था तसिया संजायभया** ' इति दृश्यं, भयोत्कर्षप्रतिपादनपराण्येकार्थकानि चैतानि ।

[**पृ. २१**] ' **सव्वओ** ' त्ति सर्वदिक्षु ' **समंत** ' त्ति विदिक्षु चेत्यर्थः, ' **विपलाइत्थ** ' विपलायितवन्तीति ।

' **अयमेयारूवं** ' त्ति इदमेवंप्रकारं वक्ष्यमाणस्वरूपमित्यर्थः । ' **महया २ चिच्ची** ' त्ति महता २ चिच्चीत्येवं चित्कारेणेत्यर्थः ।

' **आरसिय** ' त्ति आरसितं—आरटितम् ॥

' **सोच्च** ' त्ति अवधार्य ॥

' **एयकम्मे** ' इत्यत्रेदं दृश्यम्—' एयप्पहाणे एयविज्जे एयसमायरे ' त्ति ।

' **अट्टदुहट्टोवगए** ' त्ति आर्त्तं—आर्त्तध्यानं दुर्घटं—दुःखस्थगनीयं दुर्वार्यमित्यर्थः उपगतः—प्राप्तो यः स तथा ।

[**पृ. २२**] ' **जायणिंदुया यावि** ' त्ति जातानि—उत्पन्नान्यपत्यानि निर्द्रुतानि—निर्यातानि मृतानीत्यर्थो यस्याः सा जातनिर्द्रुता वाऽपीति समर्थनार्थः, एतदेवाह—जाता जाता दारका विनिघातमापद्यन्ते तस्या इति गम्यम् ॥

' **सारक्खमाणी** ' त्ति अपायेभ्यः ' **संगोवेमाणि** ' ति वस्त्राच्छादनगर्भगृहप्रवेशनादिभिः ।

'**ठिइवडियं व**' त्ति स्थितिपतितां कुलक्रमागतां वर्द्धमानकादिकां पुत्रजन्मक्रियां '**चंदसूरपासणियं व**' त्ति अन्वर्थानुसारिणं तृतीयदिवसोत्सवं '**जागरियं**' ति षष्ठीरात्रिजागरणप्रधानमुत्सवम् ।

'**गोण्णं गुणनिप्फन्न**' त्ति गौणं—अप्रधानमपि स्यादत उक्तं—गुणनिष्पन्नमिति ॥

'**जहा दढपइन्ने**' त्ति औपपातिके यथा **दृढप्रतिज्ञो** वर्णितस्तथाऽयमपीह वाच्यः, किमवधिकं तत्र तत्सूत्रमित्याह—यावत् '**निव्वाघातगिरिकंदरमल्लीणे व्व चंपगपायवे सुहं विहरइ**' त्ति ॥

'**कालधम्मुण**' त्ति मरणेन ।

[पृ. २३.] '**लवणसमुद्दपोयविवत्तियं**' लवणसमुद्रे पोतविपत्तिर्यस्य स तथा तं, '**निबुड्डभंडसारं**' निमग्नसारभाण्डमित्यर्थः, '**कालधम्मुणा संजुत्तं**' ति मृतमित्यर्थः, शृण्वन्ति ते तथेति **ये** यथेत्यतदपेक्ष्यं ॥

'**हत्थनिक्खेवं**'ति हस्ते निक्षेपो—न्यासः समर्पणं यस्य द्रव्यस्य तद्धस्तनिक्षेपं, '**बाहिरभंडसारं च**' हस्तनिक्षेपव्यतिरिक्तं च भाण्डसारं—सारभाण्डं गृहीत्वा एकान्तदूरमपक्रामन्ति—**विजयमित्रसार्थवाहभार्या**यास्तत्पुत्रस्य च दर्शनं ददति—तदर्थमपहरन्तीति यावत् ।

'**परसुणियत्ता इव**' त्ति परशुनिकृत्तेव—कुठारच्छिन्नेव 'चम्पकलते' ति '**मित्त**' इत्यत्र यावत्करणादिदं दृश्यं—'णाइणियगसंबंधि' त्ति, तत्र मित्राणि—सुहृदः ज्ञातयः—समानजातयः निजका—पितृव्यादयः

सम्बन्धिनः—श्वसुरपाक्षिकाः, '**रोयमाणी**' त्ति अश्रूणि मुञ्चन्ती '**कंद-माणी**' ति आक्रन्दं महाध्वनिं कुर्वाणा '**विलवमाणी**' ति आर्त्तस्वरं कुर्वन्ती ।

'**अणोहट्टए**' त्ति यो बलाद्धस्तादौ गृहीत्वा प्रवर्त्तमानं निवारयति सोऽपघट्टकस्तदभावादनपघट्टकः, '**अणिवारिए**' त्ति निषेधकरहितः, अत एव '**सच्छंदमइ**' त्ति स्वच्छन्दा स्ववशेन वा मतिरस्य स्वच्छन्दमतिः, अत एव '**सइरप्पयारे**' स्वैरं—अनिवारिततया प्रचारो यस्य स तथा '**वेसदारपसंगी** ति वेश्याप्रसङ्गी कलत्रप्रसङ्गी चेत्यर्थः, अथवा वेश्यारूपा ये दारास्तत्प्रसङ्गीति ।

'**भोगभोगाइं**' ति भोजनं भोगः—परिभोगः भुज्यन्त इति भोगाः—शब्दादयो भोगार्हाः भोगा भोगभोगा—मनोज्ञाः शब्दादय इत्यर्थः ।

[**पृ. २४.**] '**मुच्छिए**' त्ति मूर्च्छितो—मूढो दोषेष्वपि गुणाध्यारोपात् 'गिद्धे' त्ति तदाकाङ्क्षावान् 'गढिए' त्ति प्रथितस्तद्विषयस्नेहतन्तुसंदर्भितः '**अज्झोववन्ने**' त्ति आधिक्येन तदेकाग्रतां गतोऽध्युपपन्नः । अत एवान्यत्र कुत्रापि वस्त्वन्तरे '**सुइं च**' त्ति स्मृतिं स्मरणं '**रइं च**' त्ति रतिं—आसक्तिं '**धिइं च**' त्ति धृतिं वा चित्तस्वास्थ्यम् '**अविंदमाणे**' त्ति अलभमानः '**तच्चित्ते**' त्ति तस्यामेव चित्तं—भावमतः सामान्येन वा मनो यस्य स तथा '**तम्मणे**' त्ति द्रव्यमनः प्रतीत्य विशेषोपयोगं वा '**तल्लेस**' त्ति कामध्वजागताशुभात्मपरिणामविशेषः, 'लेश्याहि' कृष्णादिद्रव्यसाचिव्यजनित आत्मप-

रिणाम इति, 'तदज्झवसाणे' त्ति तस्यामेवाध्यवसानं–भोगक्रियाप्रयत्नविशेषरूपं यस्य स तथा, 'तदट्ठोवउत्ते' त्ति तदर्थं–तत्प्राप्तये उपयुक्तः–उपयोगवान् यः स तथा, 'तयप्पियकरणे' त्ति तस्यामेवार्पितानि–ढौकितानि करणानि–इन्द्रियाणि येन स तथा, 'तब्भावणाभाविए' त्ति तद्भावनया–कामध्वजाचिन्तया भावितो–वासितो यः स तथा,

कामध्वजायाश्च गणिकाया बहून्यन्तराणि च–राजगमनस्यान्तराणि 'छिद्दाणि य' त्ति छिद्राणि राजपरिवारविरलत्वानि 'विवराणि य' त्ति शेषजनविरहान् 'पडिजागरमाणे' त्ति गवेषयन्निति ॥

'इमं च णं' त्ति इतश्चेत्यर्थः ।

'ण्हाए' इत्यत्र यावत्करणादिदं दृश्यं 'कयबलिकम्मे' देवतानां विहितबलिविधानः 'कयकोउयमंगलपायच्छित्ते' त्ति कृतानि–विहितानि कौतुकानि च–मषीपुण्ड्रादीनि मङ्गलानि च–सिद्धार्थकदध्यक्षतादीनि प्रायश्चित्तानीव दुःस्वप्नादिप्रतिघातहेतुत्वेनावश्यंकरणीयत्वाद्येन स तथा ॥

'मणुस्सवग्गुरापरिक्खित्ते' त्ति मनुष्या वागुरेव–मृगबन्धनमिव सर्वतो भवनात् तया परिक्षिप्तो यः स तथा ॥

'आसुरुत्ते' त्ति आशु–शीघ्रं रुप्तः–कोपेन विमोहितो यः स आशुरुप्तः आसुरं वा–असुरसत्कं कोपेन दारुणत्वादुक्तं–भणितं यस्य स आसुरोक्तः रुष्टः–रोषवान् 'कुविए' त्ति मनसा कोपवान् 'चंडि-

क्किए ' त्ति चाण्डिक्यितो—दारुणीभूतः '**मिसिमिसेमाणे**' त्ति क्रोधज्वालया ज्वलन् '**तिवलियभिउडिं णिडाले साहट्टु**' त्ति त्रिवलीकां भृकुटिं लोचनविकारविशेषं ललाटे संहृत्य—विधायेति '**अवउडगबंधणं**' अवकोटनेन च—ग्रीवायाः पश्चाद्भागनयनेन बन्धनं यस्य स तथा तं।

'**पुरापोराणाणं**' इत्यत्र यावत्करणात् '**दुच्चिन्नाणं दुप्पडिकंताणं**' इत्यादि दृश्यम् ॥

[पृ. २५] '**वानरपेल्लए**' त्ति वानरडिम्भान्।

'**तं एयकम्मे**' त्ति तदिति—तस्मात् एतत्कर्म्मा, इहेदमपरं दृश्यम्—'एयप्पहाणे एयविज्जे एयसमुदाचारे' त्ति ॥

'**वद्धेहिंति**' त्ति वर्द्धितकं करिष्यतः ॥

'**उक्किट्ठे**' त्ति उत्कर्षवान्, किमुक्तं भवति ?—'**उक्किट्ठसरीरे**' त्ति ॥

विद्यामन्त्रचूर्णप्रयोगैः, किंविधैः ? इत्याह—'**हिययुड्डावणेहि य**' त्ति। हृदयोड्डापनैः—शून्यचित्तताकारकैः '**निण्हवणेहि य**' त्ति अदृश्यताकारकैः, किमुक्तं भवति ?—अपहृतधनादिरपि परो धनापहारादिकं यैरपह्नुते—न प्रकाशयति तदपह्नवता अतस्तैः '**पण्हवणेहि य**' त्ति प्रस्नवनैः यैः परः प्रस्नुतिं भजते प्रह्वो भवतीत्यर्थः '**वसीकरणेहि य**' त्ति वश्यताकारकैः, किमुक्तं भवति ?—'**आभिओगिएहिं**' ति अभियोगः—पारवश्यं स प्रयोजनं येषां ते आभियोगिकाः अतस्तैः,

अभियोगश्च द्वेधा, यदाह–" दुविहो खलु अभिओगो दव्वे भावे य होइ नायव्वो। दव्वंमि होंति जोगा विज्जा मंता य भावंमि ॥ १ ॥" (द्विविधः खल्वभियोगो द्रव्ये भावे च भवति ज्ञातव्यः। द्रव्ये भवन्ति योगाः विद्या मन्त्राश्च भावे ॥ १ ॥ '**अभितोगित्त**' त्ति वशीकृत्य ॥

[पृ. ३६.] '**निक्खेवो**' त्ति निगमनं वाच्यं, तद्यथा–'एवं खलु जंबू समणेणं भगवया जाव संपत्तेणं दुहविवागाणं बिइअस्स अज्झयणस्स अयमट्ठे पन्नत्ते त्ति बेमि' अत्र च इतिशब्दः समाप्तौ 'बेमी' त्ति ब्रवीम्यहं भगवत उपश्रुत्य न यथाकथञ्चिदिति ॥

॥ विपाकश्रुते द्वितीयाध्ययनविवरणम् ॥

३.

॥ अभग्गसेण ॥

[पृ. २६.] '**तच्चस्स उक्खेवो**' त्ति *तृतीयाध्ययनस्योत्क्षेपः* –प्रस्तावना वाच्या, सा चैवं–' जइ णं भंते ! समणेणं भगवया जाव संपत्तेणं दुहविवागाणं दोच्चस्स अज्झयणस्स अयमट्ठे पन्नत्ते तच्चस्स णं भंते ! के अट्ठे पन्नत्ते।' '**एवं खलु**' त्ति 'एवं' वक्ष्यमाणप्रकारेणार्थः प्रज्ञप्तः 'खलु' वाक्यालङ्कारे 'जंबु' त्ति आमन्त्रणं।

'**देसप्पंते**' त्ति मण्डलप्रान्ते।

'**विसमगिरिकंदरकोलंबसन्निविट्ठा**' विषमं यद्गिरेः कन्दरं—कुहरं तस्य यः कोलम्बः—प्रान्तस्तत्र सन्निविष्टः—सन्निवेशिता या सा तथा, कोलंबो हि लोके अवनतं वृक्षशाखाग्रमुच्यते इहोपचारतः कन्दर-प्रान्तः कोलम्बो व्याख्यातः, '**वंसीकलंकपागारपरिक्खित्ता**' वंशीकलङ्का—वंशीजालीमयी वृतिः सैव प्राकारस्तेन परिक्षिप्ता—वेष्टिता या सा तथा, '**छिन्नसेलविसमप्पवायफरिहोवगूढा**' छिन्नो—विभक्तोऽवयवान्तरापेक्षया यः शैलस्तस्य सम्बन्धिनो ये विषमाः प्रपाताः—गर्त्तास्त एव परिखा तयोपगूढा—वेष्टिता या सा तथा ।

'**अब्भितरपाणीये**' ति व्यक्तं, '**सुदुल्लभजलपेरंता**' सुष्ठु दुर्लभं जलं पर्यन्तेषु यस्याः सा तथा, '**अणेगखंडी**' अनेका नश्यतां नराणां मार्गभूताः खण्डयः—अपद्वाराणि यस्यां साऽनेकखण्डीति '**विदि-यजणदिण्णनिग्गमप्पवेसा**' विदितानामेव—प्रत्यभिज्ञातानां जनानां दत्तो निर्गमः प्रवेशश्च यस्यां सा तथा, '**सुबहुस्स वि**' सुबहोरपि '**कुवियजणस्स वि**' मोषव्यावर्तकलोकस्य दुष्प्रध्वस्या चाप्यभवत् ॥

'**अहम्मिए**' त्ति अधर्म्मेण चरतीत्याधर्म्मिकः, यावत्करणात् 'अधम्मिट्ठे' अतिशयेन निर्द्धर्म्मः अधर्म्मिष्ठो निस्तृंशकर्म्मकारित्वात् '**अधम्मक्खाई**' अधर्म्ममाख्यातुं शीलं यस्य स तथा '**अधम्माणुए**' अधर्म्मकर्तव्यम् अनुज्ञा—अनुमोदन यस्यासावधर्मानुज्ञः अधर्मानुगो वा '**अधम्मपलोयई**' अधर्म्ममेव प्रलोकयितु शीलं यस्यासावधर्म्मप्रलोकी '**अधम्मपलज्जणे**' अधर्म्मप्रायेषु कर्म्मसु प्रकर्षेण रज्यते इति अध-र्म्मप्ररजनः, रलयोरैक्यमिति कृत्वा रस्य स्थाने लकारः, '**अधम्मसिल-**

समुदायारे ' अधर्म्म एव शीलं स्वभाव: समुदाचारश्च—यत्किञ्चनानुष्ठानं यस्य स तथा ' **अधम्मेणं चेव वित्तिं कप्पेमाणे विहरइ** ' अधर्म्मेण—पापेन सावद्यानुष्ठानेनैव दहनाङ्कननिर्लाञ्छनादिना कर्म्मणा ' **वृत्तिं** ' वर्त्तनं ' कल्पयन् ' कुर्वाणो ' विहरती ' ति आस्ते स्म, ' **हणछिंदभिंदवियत्तए** ' ' हन ' विनाशय ' छिन्धि ' द्विधा कुरु ' भिन्द ' कुन्तादिना भेदं विधेहीत्येवं परानपि प्रेरयन् प्राणिनो विकृन्ततीति हनछिंदभिन्दविकर्तक:, हनेत्यादय: शब्दा: संस्कृतेऽपि न विरुद्धा: अनुकरणरूपत्वादेषां, ' **लोहियपाणी** ' प्राणिविकर्त्तनेन लोहितौ रक्त-रक्ततया पाणी हस्तौ यस्य स तथा ' **बहूणगरणिग्गयजसे** ' बहुपु नगरेषु निर्गतं—विश्रुतं यशो यस्य स तथा, इतो विशेषणचतुष्कं व्यक्त-म , ' **असिलट्ठिपढममल्ले** ' असियष्टि:—खड्गलता तस्यां प्रथम:—आद्य: प्रधान इत्यर्थ: मल्लो—योध: य: स तथा, ' **आहेवच्चं** ' ति अधिपति-कर्म्म यावत्करणात् ' पोरेवच्चं ' सामित्तं भट्टित्तं महत्तरगत्तं आणाईसरसे-णावच्चं ' ति दृश्यं, व्याख्या च पूर्ववत् ॥

[**पृ. २७.**] ' **गंठिभेयगाण ये** ' ति घुर्घुरादिना ये ग्रन्थी: छिन्दन्ति ते ग्रन्थिभेदका: ' **संधिच्छेयगाण ये** ' ति ये भित्तिसन्धीन् भिन्दन्ति ते सन्धिच्छेदका: ' **खंडपट्टाण य** ' त्ति खण्ड:—अपरिपूर्ण: पट्ट:—परिधानपट्टो येषां मद्यद्यूतादिव्यसनाभिभूततया परिपूर्णपरिधानाप्राप्ते: ते खण्डपट्टा:—द्यूतकारादय:, अन्यायव्यवहारिण इत्यन्ये, धूर्ता इत्यपरे, ' **खंडपाडियाण** ' मिति क्वचिदिति, ' छिन्नभिण्णबाहिराहियाणं ' ति छिन्ना हस्तादिषु भिन्ना नासिकादिषु ' **बाहिराहिय** ' त्ति नगरादेर्बा-

ह्यकृताः, अथवा ‘ **बाहिर** ’ त्ति बाह्याः स्वाचारपरिभ्रंशाद्विशिष्टजनबहिर्वर्तिनः ‘ **अहिय** ’ त्ति अहिता ग्रामादिदाहकत्वाद् अतो द्वन्द्वस्ततस्तेषां ‘ **कुडंगं** ’ वंशादिगहनं तद्वद्यो दुर्गमत्वेन रक्षार्थमाश्रयणीयत्वसामर्थ्यात्स तथा ॥

‘ **उवीलेमाणे** ’ त्ति उपपीडयन् ‘ **विहम्मेमाणे** ’ त्ति विधर्म्मयन्—विगतधर्मं कुर्वन्, अर्थापहारे हि दानादिधर्माभावः स्यादेवेति, ‘ **तज्जमाणे** त्ति तर्जयन् ज्ञास्यसि रे इत्यादि भणन्तः ‘ **तालेमाणे** ’ त्ति ताडयन् कषादिघातैः ‘ णिच्छाणे ’ त्ति प्राकृतत्वात् निःस्थानं—स्थानवर्जितं ‘ **निद्धणे** ’ निर्द्धनं गोमहिष्यादिरहितं कुर्वन्निति, कल्पः—उचितो य आयः—प्रजातो द्रव्यलाभः स कल्पायोऽतस्तम् ॥

‘ **अहीण** ’ इत्यत्र ‘ अहीणपुन्नपंचेंदियसरीग लक्खणवंजणगुणोववेए ’ त्यादि द्रष्टव्यम् ।

‘ **अवउडय** ’ इत्यत्र यावत्करणात् ‘ अवउडगबंधणबद्धं उक्खत्तकन्ननासं नेहुत्तुप्पियगत्तं ’ इत्यादि द्रष्टव्यं व्याख्या च प्राग्वदिति ॥

‘ **पढमंमि चच्चरंसि** ’ प्रथमे चर्चरे—स्थानविशेषे ‘ **निसियावंति** ’ त्ति निवेशयन्ति, ‘ **चुल्लपिउए** ’ त्ति अष्टौ लघुपितृन्—पितुर्लघुभ्रातृन् इत्यर्थः ॥

‘ **कलुणं** ’ त्ति करुणं—करुणास्पदं तं पुरुषं, क्रियाविशेषणं चेदं, ‘ **काकणिमंसाइं** ’ त्ति मांसश्लक्ष्णखण्डानि ॥

‘ **दोच्चंसि चच्चरंसि** ’ त्ति द्वितीये चर्चरे ‘ **चुल्लमाउयाओ** ’ त्ति पितृलघुभ्रातृजायाः अथवा मातुर्लघुसपत्नीः ॥

'**एवं तच्चं**' त्ति तृतीये चर्चरे '**अट्ठ महापिउए**' त्ति अष्टौ महापितॄन्—पितुर्ज्येष्ठभ्रातॄन्, एवं यावत्करणात् 'अग्गओ घाएंतीति वाच्यम्'। '**चउत्थे**' त्ति चतुर्थे चर्चरे '**अट्ठ महामाउयाओ**' त्ति पितुर्ज्येष्ठभ्रातृजायाः, अथवा मातुर्ज्येष्ठाः सपत्नीः, पञ्चमे चत्वरे

[पृ. २८] पुत्रानग्रतो घातयन्ति, षष्टे स्नुषाः वधूः सप्तमे जामातृकान् दुहितुर्भर्तॄन् अष्टमे '**धूयाओ**' त्ति दुहितॄः नवमे '**नत्तुए**' त्ति नप्तॄन् पौत्रान् दोहित्रान् वा दशमे '**नत्तुईओ**' त्ति नप्तुः—पौत्रीर्दौहित्रीर्वा एकादशे '**नत्तुयावइ**' त्ति नप्तृकापतीन् द्वादशे '**नत्तुइणीओ**' त्ति नप्तृकिनीः पौत्रदौहित्रभार्याः, त्रयोदशे '**पिउसिय-पइय**' त्ति पितृष्वसापतिकान् तत्र पितुः स्वसारो—भगिन्यस्तासां पतय एव पतिका—भर्त्तारः '**चउद्दसे पिउसियाओ**' त्ति पितृष्वसॄः—जनकभगिनीः पञ्चदशे।

'**माउसियापइय**' त्ति मातृष्वसुःपतिकान्—जननीभगिनीभर्तॄन् षोडशे '**माउसियाओ**' त्ति मातृष्वसॄः—जननीभगिनीः सप्तदशे '**माउ-सियाओ**' त्ति मातुलभार्याः, अष्टादशे अवशेषं '**मित्तणाइणियगसं-बंधिपरियणं**' त्ति मित्राणि—सुहृदः ज्ञातयः—समानजातीयाः निजकाः—स्वजनाः मातुलपुत्रादयः सम्बन्धिनः—श्वसुरश्यालकादयः परिजनो—दासी-दासादिः, ततो द्वन्द्वोऽतस्तत्।

'**अट्ठे**' इह यावत्करणात् 'दित्ते विच्छड्डियविउलभत्तपाणे' इत्यादि 'बहुजणस्स अपरिभूए' इत्येतदन्तं दृश्यम्॥

'**दिन्नभइभत्तवेयण**' त्ति दत्तं भृतिभक्तरूपं वेतनं–मूल्यं येषां ते तथा, तत्र भृतिः–द्रम्मादिवर्त्तनं भक्तं तु घृतकगादि '**कल्लाकल्लिं**' ति कल्ये च कल्ये च कल्याकल्यि–अनुदिनमित्यर्थः '**कुद्दालीकाः**' भूखनित्रविशेषाः ॥

'**पत्थिकापिटकानि**' च वंशमयभाजनविशेषाः; काकी घूकी टिट्टिभी बकी मयूरी कुर्कुटी च प्रसिद्धा, अण्डकानि च प्रतीतान्येवेति।

[पृ. २९] '**तवएसु य**' त्ति नवकानि–सुकुमारिकादितलन-भाजनानि '**कवल्लीसु य**' त्ति कवल्यो–गुडादिपाकभाजनानि '**कंडुसु**' त्ति कन्दवो–मण्डकादिपचनभाजनानि, '**भज्जणएसु य**' त्ति भर्जनकानि कर्प्पराणि धानापाकभाजनानि, अङ्गाराश्च प्रतीताः, '**तलिंति**' अग्नौ स्नेहेन. **भज्जन्ति**–धानावत्पचन्ति '**सोल्लिंति य**' त्ति ओदनमिव राध्यन्ति खण्डशो वा कुर्वन्ति '**अन्तरावणंसि**' त्ति राजमार्गमध्यभागवर्तिहट्टे '**अंडयपणिएणं**' त्ति अण्डकपण्येन ॥

'**सुरं चे**' त्यादि प्राग्वत्

'**जीमियभुत्तुत्तरागयाओ**' त्ति जेमिताः–कृतभोजनाः भुक्तोत्तरं भोजनानन्तरमागता उचितस्थाने यास्तास्तथा।

'**पुरिसनेवत्थिज्ज**' त्ति कृतपुरुषनेपथ्याः।

'**सन्नद्ध**' इत्यत्र यावत्करणादिदं दृश्यं–सन्नद्धबद्धवम्मियकवइया उप्पीलियसरासणपट्टिया पिणद्धगे विज्जा विमलवरचिंधपट्टा गहियाउहपहरणावरण त्ति व्याख्या तु प्रागिवेति, '**भरिएहिं**' ति हस्तपाशितैः

'फलीएहिं' त्ति स्फटिकैः **' निक्कट्टाहिं '** ति कोशकादाकृष्टैः **'असीहिं'** ति खड्गैः **' अंसागएहिं '** ति स्कन्धमागतैः पृष्ठदेशे बन्धनात् **' तोणेहिं '** ति शरधीभिः **' सजीवेहिं '** ति सजीवैः—कोटयारोपितप्रत्यञ्चैः **'धणूहिं'** ति कोदण्डकैः **' समुक्खित्तेहिं सरेहिं '** ति निसर्गार्थमुत्क्षिप्तैर्बाणैः **' समुल्लासियाहिं '** त्ति समुल्लासिताभिः । **' दामाहिं '** त्ति पाशकविशेषैः **' दाहाहिं '** त्ति क्वचित् तत्र प्रहरणविशेषैः दीर्घवंशाग्रन्यस्तदात्ररूपैः **' ओसारियाहिं '** त्ति प्रलम्बिताभिः **' ऊरुघंटाहिं '** ति जङ्घाघण्टिकाभिः ।

[पृ. ३०] **' छिप्पतूरेणं वज्जमाणेणं '** द्रुततूर्येण वाद्यमानेन, ' महया उक्किट्ठि ' इत्यत्र यावत्करणादिदं दृश्यं—**' महयाउक्किट्ठीसीहनायबोलकलयलरवेणं '** तत्र उत्कृष्टिश्च—आनन्दमहाध्वनिः सिंहनादश्च प्रसिद्धः बोलश्च—वर्णव्यक्तिवर्जितो ध्वनिः कलकलश्च व्यक्तवचनः स एव तल्लक्षणो यो रवः स तथा तेन **' समुद्दरवभूयं पिव '** त्ति जलधिशब्दप्राप्तमिव तन्मयमिवेत्यर्थः गगनमण्डलमिति गम्यते ।

' तं जइ अहं पि ' त्ति तत्—तस्माद्यद्यहमपि, इह यावत्करणादिदं दृश्यं-' बहूहिं मित्तणाइणियगसयणसंबंधिपरियणमहिलाहिं अन्नाहि **ये '** त्यादि, **' दोहलं विणिएज्जामी '** त्ति दोहदं व्यपनयामीति कट्टु—इति हेतोः **' तंसि दोहलंसि '** त्ति तस्मिन् दोहदे, इह यावत्करणात् **' अविणिज्जमाणंमि सुक्का भुक्खा ओलग्गा '** इत्यादि ' अट्टज्झाणोवगया झियाइ ' इत्येतदन्तं दृश्यमिति ।

'तए णं से' विजयश्चौरसेनापतिः स्कन्दश्रीयं भार्यामुपहतमनः-संकल्पां भूमिगतदृष्टिकामार्त्तध्यानोपगतां ध्यायन्तीं पश्यति, दृष्ट्वा एवमवादीत्- किं णं त्वं देवानां प्रिये! उपहतमनःसङ्कल्पेत्यादिविशेषणा ध्यायसीति, इदं वाक्यमनुसृत्य सूत्रं गमनीयम्।

'**इड्ढीसक्कारसमुदएणं**' त्ति ऋद्धया-वस्त्रसुवर्णादिसम्पदा सत्कारः-पूजाविशेषस्तस्य समुदायो यः स तथा तेन, '**दसरत्तं ठिइपडियं**' त्ति दशरात्रं यावत् स्थितिपतितं-कुलक्रमागतं पुत्रजन्मानुष्ठानं तत्तथा॥

[पृ. ३१] '**अट्ठदारियाओ**' त्ति, अस्यायमर्थः-'तए णं तस्स अभग्गसेणस्स कुमारस्स अम्मापियरो अभग्गसेणं कुमारं सोहणंसि तिहिकरणणक्खत्तमुहुत्तंसि अट्ठहिं दारियाहिं सद्धिं एगदिवसेणं पाणिं गिण्हाविंसु' त्ति, यावत्करणादिदं दृश्यं-'तए णं तस्स अभग्गसेणस्स कुमारस्स अम्मापियरो इमं एयारूवं पीईदाणं दलयंति' त्ति '**अट्ठओ दाओ**' त्ति अष्टपरिमाणमस्येति अष्टको दायो-दानं वाच्य इति शेषः, स चैवम्-'अट्ठ हिरण्णकोडीओ अट्ठ सुवण्णकोडीओ' इत्यादि यावत् 'अट्ठ पेसणकारियाओ अन्नं च विपुलधणकणगरयणमणिमोत्तियसंखसिलप्पवालरत्तरयणमाइयं संतसारसावएज्ज' मिति, '**उप्पिं भुंजइ**' त्ति अस्यायमर्थः-'तए णं से अभग्गसेणे कुमारे उप्पिं पासायवरगए फुट्टमाणेहिं मुयंगमत्थएहिं वरतरुणिसंपउत्तेहिं बत्तीसइबद्धेहिं नाडएहिं उवगिज्जमाणे विउले माणुस्सए कामभोगे पच्चणुब्भवमाणे विहरइ' त्ति॥

'महत्थं' महाप्रयोजनं '**महग्घं**' ति बहुमूल्यं 'महरिहं' ति महतो योग्यमिति॥

'दंडं' ति दण्डनायकम् ॥

[पृ. ३२.] 'जीवगाई गेण्हाहि' त्ति जीवन्तं गृहाणेत्यर्थः ॥

[पृ. ३३.] 'भडचडगरेणं' ति योधवृन्देन ॥

'मग्गइएहिं' हस्तपाशितैः, यावत्करणात् 'फलिएही' त्यादि दृश्यम् ।

'विसमदुग्गगहणं' ति विषमं—निम्नोन्नतं दुर्गं—दुष्प्रवेशं गहनं—वृक्षगह्वरम् ।

'संपलग्गे' त्ति योद्धुं समारब्धः ॥

'हयमहिय' त्ति यावत्करणादेवं दृश्यम्—'हयमहियपवरवीरघाइयविवडियाचिंधधयपडागं' हतः सैन्यस्य हतत्वात् मथितो मानस्य मथनात् प्रवरवीराः—सुभटाः घातिताः—विनाशिता यस्य स तथा, विपतिताः चिह्नयुक्तकेतवः पताकाश्च यस्य स तथा, ततः पदचतुष्टयस्य कर्म्मधारयः, 'दिसोदिसिं विप्पडिसेहिइ' त्ति सर्वतो रणात् निवर्त्तयति ॥

'अथामे' त्ति तथाविधस्थामवर्जितः 'अबले' त्ति शारीरबलवर्जितः 'अवीरिय' त्ति जीववीर्यरहितः 'अपुरिसकारपरक्कमे' त्ति पुरुषकारः—पौरुषाभिमानः स एव निष्पादितस्वप्रयोजनः पराक्रमः तयोर्निषेधादपुरुषकारपराक्रमः 'अधारणिज्जमिति कट्टु' त्ति अधारणीयं—धारयितुमशक्यं स्थातुं वाऽशक्यमिति कृत्वा—हेतोः ॥

[पृ. ३४.] '**उरंउरेणं**' ति साक्षादित्यर्थः ॥

'**सामेण य**' त्ति साम–प्रेमोत्पादकं वचनं '**भेदेण य**' त्ति भेदः स्वामिनः पदातीनां च स्वामिन्यविश्वासोत्पादनम् '**उवप्पयाणेण य**' त्ति उपप्रदानं–अभिमतार्थदानं ।

'**जे वि य से अब्भिंतरगा सीसगभमा**' त्ति येऽपि च 'से' तस्याभग्नसेनस्याभ्यन्तरकाः–आसन्ना मन्त्रिप्रभृतयः, किंभूताः?–'**सीसगभमा**'त्ति शिष्या एव शिष्यकास्तेषां भ्रमा–भ्रान्तिर्येषु ते शिष्यकभ्रमाः, विनीततया शिष्यतुल्या इत्यर्थः, अथवा शीर्षकं–शिर एव शिरःकवचं वा तस्य भ्रमः–अव्यभिचारितया शरीररक्षत्वेन वा ते शीर्षभ्रमाः, इह तानिति शेषः, भिनत्तीति योगः ।

तथा '**मित्तनाइणियगे**' त्यादि पूर्ववत् '**भिंदइ**' त्ति चोरसेनापतौ स्नेहं भिनत्ति, आत्मनि प्रतिबद्धान् करोतीत्यर्थः ॥

'**महत्थयाइं**' ति महाप्रयोजनानि '**महग्घाइं**' ति महामूल्यानि '**महरिहाइं**' ति महतां योग्यानि महं वा–पूजामर्हन्ति महान् वाऽर्हः पूज्यो येषां तानि तथा, एवंविधानि च कानिचित्केषाञ्चिद्योग्यानि भवन्तीत्यत आह–('**रायारिहाइं**' ति राज्ञामुचितानि) ।

'**महं महइमहालियं कूडागारसालं**' ति महती–प्रशस्ता महती चासौ अतिमहालिका च–गुर्वी महतिमहालिका ताम्, अत्यन्तगुरुकामित्यर्थः '**कूडागारसालं**' ति कूटस्येव–पर्वतशिखरस्येवाकारो यस्याः सा तथा सा चासौ शाला चेति समासोऽतस्ताम्, '**अणेगखंभ-**

सयसन्निविट्ठं पासाईयं दरसणिज्जं अभिरूवं पडिरूवं ' ति व्याख्या प्राग्वत् ।

' **ऊस्सुक्कं** ' ति अविद्यमानशुल्कग्रहणं, यावत्करणादिदं दृश्यम्— ' **उक्करं** ' क्षेत्रगवादि प्रति अविद्यमानराजदेयद्रव्यम् ' **अभडप्पवेसं** ' कौटुम्बिकगेहेषु गजवर्णवतां भटानामविद्यमानप्रवेशम् '**अदंडिमकुदंडिमं**' दण्डो—निग्रहस्तेन निर्वृत्तं राजदेयतया व्यवस्थापितं दण्डिमं कुदण्डः—असम्यग्निग्रहस्तेन निर्वृत्तं द्रव्यं कुदंडिमं ते अविद्यमाने यत्र प्रमोदेऽसावदण्डिमकुदण्डिमोऽतस्तम् ' **अधरिमं** ' ति अविद्यमान धरिमं—ऋणद्रव्यं यत्र स तथा तम् ' **अधारणिज्जं** ' अविद्यमानाधमर्णम् ' **अणुध्धुयमुइंगं** ' अनुध्धूता—आनुरूप्येण वादनार्थमुत्क्षिप्ता अनुध्धूता वा—वादनार्थमेव वादकैरत्यक्ता मृदङ्गा यत्र स तथा ' **अमिलायमल्लदामं** ' अम्लानपुष्पमालं ' **गणियावरनाडइज्जकलियं** ' गणिकावरैर्नाटकीयैः—नाटकपात्रैः कलितो यः स तथा तम् ' **अणेगतालाचराणुचरियं** ' अनेकैः प्रेक्षाकारिभिरासेवितमित्यर्थः, ' **पमुइयपक्कीलियाभिरामं** ' प्रमुदितैः प्रक्रीडितैश्च जनैरभिरमणीयं ' **जहारिहं** ' ति यथायोग्यम् ।

[पृ. ३५.] उदाहु सयमेव गच्छित्ता ' उताहो स्वयमेव गमिष्यसीत्यर्थः

' **नाइविगेट्ठेहिं** ' ति अनत्यन्तदीर्घैः ' **अद्धाणेहिं** ' ति प्रयाणकैः ' **सुहेहिं** ' ति सुखैः—सुखहेतुभिः, ' **वसहिपायरासेहिं** ' ति वासिकप्रातर्भोजनैः ॥

'**जएणं विजएणं वद्धावेइ**' त्ति जयेन विजयेन च रिपूणां वर्द्धस्वेत्येवमाशिषं प्रयुङ्क्ते इत्यर्थः ॥

ननु तीर्थकरा यत्र विहरन्ति तत्र देशे पञ्चविंशतेर्योजनानामादेशान्तरेण द्वादशानां मध्ये तीर्थकरातिशयात् न वैरादयोऽनर्था भवन्ति, यदाह—" पुव्वुप्पन्ना रोगा पसमंति इइवेरमारीओ । अइवुट्ठी अणावुट्ठी न होइ दुब्भिक्ख डमरं च ॥ १ ॥ " इति ।

[पूर्वोत्पन्ना रोगाः प्रशाम्यन्ति इतिवैरमार्यः । अतिवृष्टिरनावृष्टिर्न भवति दुर्भिक्षं डमरं च ॥ १ ॥]

तत्कथं **श्रीमन्महावीरे** भगवति **पुरिमताले** नगरे व्यवस्थित एवाभग्नसेनस्य पूर्ववर्णितो व्यतिकरः संपन्नः ? इति । अत्रोच्यते, सर्वमिदमनर्थमर्थजातं प्राणिनां स्वकृतकर्मणः सकाशादुपजायते, कर्म्म च द्वेधा —सोपक्रमं, निरुपक्रमं च, तत्र यानि वैरादीनि सोपक्रमकर्मसंपाद्यानि तान्येव जिनातिशयादुपशाम्यन्ति सदौषत्वात् साध्यव्याधिवत्, यानि तु निरुपक्रमकर्म्मसंपाद्यानि तानि अवश्यं विपाकतो वेद्यानि नोपक्रमकारणविषयाणि असाध्यव्याधिवत्, अत एव सर्वातिशयसम्पत्समन्वितानां जिनानामप्यनुपशान्तवैरभावा गोशालकादय उपसर्गान् विहितवन्तः ॥

॥ इति विपाकश्रुते अभग्नसेनाख्यतृतीयाध्ययनविवरणम् ॥

———

४.

॥ सगडे ॥

[पृ. ३७.] ' जइ णं भंते ! ' इत्यादि चतुर्थाध्ययनस्योत्क्षेपः–प्रस्तावना वाच्या इति गम्यं, स चायं–' जइ णं भंते ! समणेणं भगवया जाव संपत्तेणं दुहविवागाणं तच्चस्स अज्झयणस्स अयमट्ठे पन्नत्ते चउत्थस्स णं भंते ! के अट्ठे पन्नत्ते ! ' त्ति, ' **महया** ' इत्यनेन ' महयाहिमवंतमहंतमलयमंदरमहिंदसारे ' इत्यादि राजवर्णको दृश्यः, ' साम १ भेद २ दण्ड ३ ' इत्येतत्पदमेवं दृश्यं, ' सामभेददंडउवप्पयाणनीईसुपउत्तनयविहन्नू ' सामः–प्रियवचनं १ भेदः–नायकसेवकयोश्चित्तभेदकरणं २ दण्डः–शरीरधनयोरपहारः ३ उपप्रदानं–अभिमतार्थदानम् ४ एतान्येव नीतयः सुप्रयुक्ता येन स तथा अत एव नयेषु विधाज्ञः–प्रकारवेदिता य इत्यादिरमात्यवर्णको दृश्यः ॥

[पृ. ३९.] ' **सुभद्दे लवण० काल०** ' त्ति अयमर्थः–' सुभद्दे सत्थवाहे लवणसमुद्दे कालधम्मुणा संजुत्ते यावि होत्थ ' त्ति ।

[पृ. ४०.] ' **अओमयं** ' त्ति अयोमयीं ' तत्तं ' तप्तां, कथम् ! इत्याह–' **समजोइभूयं** ' ति समा–तुल्या ज्योतिषा–वह्निना भूता या सा तथा ताम् । ' **अवयासाविए** ' त्ति अवयासितः–आलिङ्गितः ।

[पृ. ४१.] ' **जोव्वण० भविस्सइ** ' त्ति ' जोव्वणगमणुपत्ते अलं भोगसमत्थे यावि भविस्सइ ' इत्येवं द्रष्टव्यम् ।

'त स' त्ति 'तए णं सा' इत्येवं दृश्यम् । 'विण्णय' त्ति एत-देवं दृश्यं–' विण्णयपरिणयमेत्ता' ।

'**निक्खेवो**' त्ति 'एवं खलु जंबू ! समणेणं भगवया महावीरेणं चउत्थस्स अज्झयणस्स अयमट्ठे पन्नत्ते' इत्येवंरूपं निगमनं वाच्यमिति । शेषमुपयुज्य प्रथमाध्ययनानुसारेण व्याख्येयमिति ॥

॥ चतुर्थाध्ययनविवरणम् ॥

५.

॥ बहस्सइदत्ते ॥

[**पृ. ४२.**] '**रिउव्वेय**' त्ति एतेनेदं दृश्यं–' रिउव्वेयजज्जुव्वेयअथव्वणवेयकुसले' त्ति दृश्यं व्यक्तं च ।

[**पृ. ४३**] '**हिययउंडीओ**' त्ति हृदयमांसपिण्डान् ॥

[**पृ. ४४.**] '**वेलासु**' त्ति अवसरेषु–भोजनशयनादिकालेष्वित्यर्थः '**अवेलासु**' त्ति अनवसरेषु '**काले**' तृतीयप्रथमप्रहरादौ '**अकाले च**' मध्याह्नादौ, अकालं विशेषेणाह–' **राओ**' त्ति रात्रौ '**वियाले**' त्ति सन्ध्यायां '**संपलग्गो**' त्ति आसक्तः ॥

॥ पञ्चमाध्ययन बृहस्पतिदत्तस्येति ॥

६.

॥ नन्दिवद्धणे ॥

[पृ. ४५] '**चित्तं बहुविहं**' ति आश्चर्यभूतं बहुप्रकारं चेत्यर्थः '**अलंकारियकम्मं**' ति क्षुरकर्म्म '**सव्वट्ठाणेसु**' त्ति शय्यास्थानभोजनस्थानमन्त्रस्थानादिषु आयस्थानेषु वा शुल्कादिषु '**सव्व-भूमियासु**' त्ति प्रासादभूमिकासु सप्तमभूमिकावसानासु पदेषु वा—अमात्यादिषु ।

'**दिन्नवियारे**' त्ति राज्ञाऽनुज्ञातसंचरणः अनुज्ञातविचारणो वा ॥

[पृ. ४६] '**कलकलभरिएहिं**' ति कलकलायत इति कल-कलं—चूर्णादिमिश्रजलं तद्भृतैः, तप्तं अयोमयमित्यादि विशेषणम् ।

'**हारं पिणद्धंति**' त्ति परिधापयन्ति, किं कृत्वा! इत्याह—अयोमयं संदंशकं गृहीत्वेति, तत्र हारः अष्टादशसरिकः ।

'**अद्धहारं**' ति नवसरिकः, यावत्करणात् 'तिसरिय पिणद्धंति पालंबं पिणद्धंति कडिसुत्तयं पिणद्धंति' इत्यादि, त्रिसरिकं प्रतीतं प्राल-म्बो—झुम्बनकं कटीसूत्रं व्यक्तं '**पट्टं**' ति ललाटाभरणं मुकुटं—शेखरकः '**चिंता तहेव**' त्ति तं पुरुषं दृष्ट्वा गौतमस्य विकल्पस्तथैवाभूत् यथा हि प्रथमेऽध्ययने, तथाहि—न मे दिट्ठा नरया वा नेरइया वा, अयं पुण पुरिसे निरयपडिरूवियं वेयणं वेएइ' त्ति, यावत्करणा देवं दृश्यम्—'अहापज्जत्तं भत्तपाणं पडिगाहेइ जेणेव समणं भगवं तेणेव उवागच्छइ' इत्यादि

वाच्यं 'वागरेइ' त्ति कोऽसौ जन्मान्तरे आसीदित्येवं गौतमः पृच्छति भगवांस्तु व्याकरोति—कथयति ।

[पृ. ४७.] '**चारगपाले**' त्ति गुप्तिपालकः ।

'**चारगभंडे**' त्ति गुप्त्युपकरणम् ।

'**हत्थंडुयाणं**' त्ति अण्डूनि—काष्ठादिमयबन्धनविशेषाः, एवं पादान्दुकान्यपि, 'हडीण य' त्ति हडयः—खोटकाः '**पुंज**' त्ति सशिखरो राशिः '**निगर**' त्ति राशिमात्रम् ॥

'**वेणुलयाण य**' त्ति स्थूलवंशलतानां '**वेत्तलयाण य**' त्ति जलजवंशलतानां '**चिंच**' त्ति चिञ्चालतानाम् अम्बिलिकालतानां '**छियाण**' त्ति श्लक्ष्णचर्मकशानां '**कसाण य**' त्ति चर्ममयष्टिकानां '**वायरासीणं**' ति वल्करस्मयो वटादित्वग्मयसिंदुराणि ताडनप्रयोजनानि तेषां पुञ्जास्तिष्ठन्तीति योगः ।

'**सिलाण य**' त्ति दृषदां '**लउलाण य**' त्ति लगुडानां '**मुग्गराण य**' त्ति व्यक्तं '**कनंगराण य**' त्ति काय—पानीयाय नङ्गराः—बोधिस्थनिश्चलीकरणपाषाणास्ते कनङ्गराः कानंगरा वा—ईषन्नंगरा इत्यर्थः । '**तए णं से**' त्ति एतस्य स्थाने '**तस्स णं**' ति मन्यामहे एतस्यैव सङ्गतत्वात् पुस्तकान्तरे दर्शनाच्चेति ।

'**असिपत्ताण य**' त्ति असीनां '**करपत्ताण य**' त्ति कचानां '**खुरपत्ताण य**' त्ति क्षुराणां '**कलंबचीरपत्ताण य**' त्ति कदु (ल) म्बचीरः—शस्त्रविशेषः ।

'**कडि (कडग) सक्कराण य**' त्ति वंशशलाकानां '**चम्म-पट्टाण य**' त्ति वर्ध्राणाम् '**अलपल्लाण य**' त्ति अलीनां—वृश्चिकपुच्छाकृतीनां '**दंभणाण य**' त्ति यैरग्निप्रतापितैर्लोहशलाकादिभिः परशरीरेऽङ्क उत्पाद्यते तानि दम्भकानि '**कोट्टिलाणं**' ति ह्रस्वमुद्गरविशेषाणां ॥

'**पच्छाण य**' त्ति प्रच्छनकानां '**पिप्पलाण य**' त्ति ह्रस्वक्षुराणां कुठाग नखछेदनकानि दर्भाश्च प्रतीताः ।

'**अणहारए य**' त्ति ऋणधारकान् '**संडपट्टे य**' त्ति धूर्त्तान् ।

[**पृ. ४८.**] '**अप्पेगइ य**' त्ति अप्येककान् कांश्चिदपीत्यर्थः, 'पज्जेइ' त्ति पाययति '**अप्पेगइयाणं तेणं चेव ओवीलं दलयइ**' तेनैव अवपीड—शेखरं मस्तके तस्यारोपणात् उपपीडां वा—वेदनां दलयति—करोति '**संकोडियमोडिए**' त्ति सङ्कोटिताश्च—सकोचिताङ्गा मोटिताश्च—चलिताङ्गाः इति द्वन्द्वोऽतस्तान् '**अप्पेगइए हत्थछिन्नए करेइ**' इत्यत्र यावत्करणादिदं दृश्यं—' पायच्छिन्नए एव नक्कउट्ठजिब्भसीसछिन्नए ' इत्यादि, '**सत्थोवाडियए**' त्ति शस्त्रावपाटितान्—खड्गादिना विदारितान् '**अप्पेगइया वेणुलयाहिं**' इत्यत्र यावत्करणात् ' वेत्तलयाहि य चिंचलयाहिं ' इत्यादि दृश्यम् ।

'**उरे सिलं दलावेई**' त्यादि, उरसि पाषाणं दापयति तदुपरि लगुडं दापयति ततस्तं पुरुषाभ्यां लगुडोभयप्रान्तनिविष्टाभ्यां लगुडमुत्कम्पयति—अतीव चलयति यथाऽपराधिनोऽस्थीनि दल्यन्त इति भावः ।

तंतीहि य ' इत्यत्र यावत्करणादिदं दृश्यं–' वरत्ताहि य वागरज्जूहिं ' इत्यादि, ' अगडंसि ' त्ति कूपे ' **उच्चूलयालगं** ' ति अधःशिरस उपरि पादस्य कूपजले बोलणाकर्षणं ' **पज्जेइ** ' त्ति पाययति खादयतीत्यादि लौकिकीभाषा कारयतीति तु भावार्थः ' **अवदूसु य** ' त्ति कृकाटिकासु ' **खलुएसु** ' त्ति पादमणिबन्धेषु ' **अलिए भंजावेइ** ' त्ति वृश्चिककण्टकान् शरीर प्रवेशयतीत्यर्थः ' **सूईओ** ' त्ति सूचीः ' **डंभणाणि य** ' त्ति सूचीप्रायाणि डम्भकानि हस्ताङ्गुल्यादिषु ' **कोट्टिल्लएहिं** ' त्ति मुद्गरकैः ' **आओडावेइ** ' त्ति आखोटयति प्रवेशयतीत्यर्थः ' **भूमिं कंडुयावेइ** ' त्ति अङ्गुलीप्रवेशितसूचीकैः हस्तैः भूमिं कण्डूयते, महादुःखमुत्पद्यते इति कृत्वा भूमिकण्डूयनं कारयतीति । ' **दब्भेहि य** 'त्ति दर्भाः–समूलाः ' **कुसेहि य** ' त्ति कुशाः–निर्मूलाः

[**पृ. ४९**] ' **कुमारे** ' त्ति कुमारः ।

' **अंतराणि य** ' त्ति अवसरान् ' **छिड्डाणि य** ' त्ति अल्पपरिवारत्वानि, ' **विरहाणि य** ' त्ति विजनत्वानि ॥

[**पृ. ५०**] ' एवं खलु जंबू ! ' इत्यादि ' निक्षेपो ' निगमनम् षष्ठाध्ययनस्य यावत् ' अयमट्ठे ' त्यादि ' बेमि ' त्ति ब्रवीम्यहं भगवतः समीपे अमुं व्यतीकरं विदित्वेत्यर्थः ॥

षष्ठाध्ययनविवरणं नंदिवर्द्धनस्याधिकारो हि समाप्तः ॥ ६ ॥

७.

॥ उंबरदत्ते ॥

'**जइ णं भंते !**' इत्यादिरुत्क्षेपः सप्तमस्याध्ययनस्य वाच्य इति ।

[**पृ. ५१**] 'कच्छुल्लं' ति कण्डूमन्तं '**दोउयरियं**' ति जलोदरिकं '**भगंदलियं**' त्ति भगन्दरवन्तं '**सोगिल**' त्ति शोफवन्तं, एतदेव सविशेषमाह–'**सुयमुहसुयहत्थं**' ति शूनमुखशूनहस्तम् ।

'**थिविथिवित**' त्ति अनुकरणशब्दोऽयं '**वणमुहकिमिउत्तयंतपगलंतपूयरुहिरं**' त्ति लालाभिः–क्लेदतन्तुभिः प्रगलन्तौ कर्णौ नासा च यस्य स तथा तम्, '**अभिक्खणं**' ति पुनः पुनः '**कट्ठाइं**' ति क्लेशहेतुकानि '**कलुणाइं**' ति करुणोत्पादकानि '**वीसराइं**' ति विरूपध्वनीनीति गम्यते, '**कूवमाण**' त्ति कूजन्तम्–अव्यक्त भणन्तं, शेषं सर्वं प्रथमाध्ययनवत् नवरं '**देहंबलियाए**' देहबलिमित्यस्याभिधानं प्राकृतशैल्या देहंबलिया '**पाड०**' त्ति पाडलिसंडाओ नगराओ '**पडिणि०**' त्ति पडिनिक्खमइ, त्ति दृश्यं, '**जेणेव समणे भगवं महावीरे तेणामेव उवागच्छइ २ गमणागमणाए पडिक्कमइ** ईर्यापथिकीं प्रतिक्रामतीत्यर्थः '**भत्तपाणं आलोएइ २ भत्तपाणं पडिदंसेइ २ समणेणं भगवया अब्भणुन्नाए** यावत्करणात् '**समाणे**' इत्यादि दृश्यम् ।

'**बिलमिव पन्नगभूए अप्पाणेणं आहारमाहारेइ**' त्ति आत्मना आहारयति, किं भूतः सन् इत्याह–'पन्नगभूतः' नागकल्पो भगवान्

आहारस्य रसोपलम्भार्थमचर्वणात्, कथम्भूतमाहारम् !–बिलमिव असं-स्पर्शनात्, नागो हि बिलमसंस्पृशन् आत्मानं तत्र प्रवेशयति, एवं भग-वानप्याहारमसंस्पृशन् रसोपलम्भानपेक्षः सन्नाहारयतीति ।

'**दोच्चं पि**' त्ति द्विरपि द्वितीयां वारम् ।

[पृ॰ ५२] '**अट्ठंगाउव्वेयपाठए**' त्ति आयुर्वेदो–वैद्यकशास्त्रं '**कुमारभिच्चं**' त्ति कुमाराणां–बालकानां भृतौ–पोषणे साधु कुमार-भृत्यं, तद्धि शास्त्रं कुमारभरणस्य–क्षीरस्य दोषाणां संशोधनार्थं दुष्टस्तन्य-निमित्तानां व्याधीनामुपशमनार्थं चेति । '**सलाग**' त्ति शलाकायाः कर्म शालाक्यं तत्प्रतिपादकं तन्त्रमपि शालाक्यं, तद्धि ऊर्ध्वजन्तुगतानां रोगाणां श्रवणवदनादिसंश्रितानामुपशमनार्थमिति । '**सल्लहत्ते**' ति शल्यस्य हत्या हननमुद्धार इत्यर्थः शल्यहत्या तत्प्रतिपादकं शास्त्रं शल्यहत्यमिति । '**कायतिगिच्छि**' त्ति कायस्य ज्वरादिरोगग्रस्तशा-रीरस्य चिकित्सा–रोगप्रतिक्रिया यत्राभिधीयते तत्कायचिकित्सैव, तत्तन्त्रं हि मध्याङ्गसमाश्रितानां ज्वरातिसारादीनां शमनार्थमिति । '**जंगोले**' त्ति विषघातक्रियाऽभिधायकं जङ्गोलं–अगदं तत्तन्त्रं तद्धि सर्प्पकीटलूता-दष्टविनाशार्थं विविधविषसंयोगोपशमनार्थं चेति । '**भूयेवज्ज**' त्ति भूतानां निग्रहार्था विद्या–शास्त्रं भूतविद्या, सा हि देवासुरगन्धर्वयक्षरा-क्षसाद्युपसृष्टचेतसां शान्तिकर्म्मबलिकरणादिभिर्ग्रहोपशमनार्था । '**रसा-यणे**' त्ति रसः–अमृतरसस्तस्यायनं–प्राप्तिः रसायनं तद्विधयः–स्थाप-नमायुर्मेधाकरं रोगोपहरणसमर्थं च तदभिधायकं तन्त्रमपि रसायनम्, '**वाईकरणे**' त्ति अवाजिनो वाजिनः करणं वाजीकरणं–शुक्रवर्द्धने-

नाश्वस्येव करणमित्यर्थः तदभिधायकं शास्त्रम्, अल्पक्षीणविशुष्करेतसामाप्यायनप्रसादोपजननिमित्तं प्रहर्षजननिमित्तं प्रहर्षजननार्थं चेति ॥

'**सिवहत्थे**' त्ति आरोग्यकरहस्तः '**सुहहत्थे**' त्ति शुभहस्तः–प्रशस्तकरः सुखहेतुहस्तो वा '**लहुहत्थे**' त्ति दक्षहस्तः ॥

'**राईसर**' इत्यत्र यावत्करणात् 'तलवरमाडंबियकोडुंबियसेट्ठी' त्ति दृश्यं, '**दुब्बलाण य**' त्ति कृशानां हीनबलानां वा '**गिलाणाणं य**' त्ति क्षीणहर्षाणां शोकजनितपीडानामित्यर्थः '**वाहियाण य**' त्ति व्याधिः–चिरस्थायी कुष्ठादिरूपः स संजातो येषां ते व्याधिता व्यथिता वा–उष्णादिभिरभिभूता अतस्तेषां '**रोगियाणं**' त्ति संजाताचिरस्थायिज्वरादिदोषाणां, केषामेवंविधानाम् ? इत्याह–'**सणाहाण य**' त्ति सस्वामिनाम् '**अणाहाण य**' त्ति निःस्वामिनां '**समणाण य**' त्ति गैरिकादीनां '**भिक्खगाण य**' त्ति तदन्येषां '**करोडियाण य**' त्ति कापालिकानाम् '**आउराणं**' त्ति चिकित्साया अविषयभूतानाम् '**अप्पेगइयाणं मच्छमंसाइं उवइसति**' इत्येतस्य वाक्यस्यानुसारेणाप्रेतनानि वाक्यानि ऊह्यानि, मत्स्याः कच्छपा ग्राहाः मकराः संसुमाराः अजाः एलकाः रोज्झाः शूकराः मृगाः शशकाः गावः महिषाः तित्तिराः वर्त्तकाः लावकाः कपोताः कुक्कुटाः मयूराश्च प्रतीताः ।

[पृ. ५३.] '**मन्ने**' त्ति अहमेवं मन्ये '**नियगकुच्छिसंभूताइं**' ति निजापत्यानीत्यर्थः, स्तनदुग्धे लुब्धकानि यानि तानि तथा, मधुरसमुल्लापकानि–मन्मनप्रजल्पितानि स्तनमूलात् कक्षादेशभागमभि-

सरन्ति मुग्धकानीति, पुनश्च कोमलं यत्कमलं तेनोपमा ययोस्तौ तथा ताभ्यां हस्ताभ्यां गृहीत्वा उत्सङ्गनिवेशितानि ददति समुल्लापकान् सुमधुरान् शब्दतः पुनः पुनर्मञ्जुलप्रभणितान्—मञ्जुलानि—कोमलानि प्रभणितानि—भणनारम्भा येषु ते तथा तान्,

[**पृ. ५४.**] '**अपुन्न**'त्ति अविद्यमानपुण्या यतः '**अकयपुण्ण**' त्ति अविहितपुण्या अथवा '**अपुण्ण**' त्ति अपूर्णमनोरथत्वात् '**एत्तो**' त्ति एतेषां बालकचेष्टितानाम् '**एगयरमवि**' एकतरमपि—अन्यतरद्पीति, '**कल्लं**' इत्यत्र यावत्करणात् 'पाउप्पभायाए रयणीए फुल्लुप्पल-कमलकोमलुम्मिलिए अहपंडुरे पभाए' इत्यादि दृश्यम् 'उट्ठिए सहस्स-रस्सिंमि दिणयरे तेयसा जलंते' इत्येतदन्तं, तत्र प्रादुः प्रभातायां—प्रकाशेन प्रभातायां फुल्लं विकसितं यदुत्पलं—पद्मं तस्य कमलस्य च—हरिणस्य कोमलं—अकठोरम् उन्मीलितं—दलानां नयनयोश्चोन्मेषो यत्र तत्तथा तत्र, शेषं व्यक्तम् ।

'**जायं च**' त्ति यागं पूजां यात्रां वा '**दायं च**' दानं 'भायं च' लाभस्यांशम '**अक्खयणिहिं च**' त्ति देवभाण्डागारम् '**अणुवड्ढि-स्सामि**' त्ति वृद्धिं नेष्यामि, '**इति कट्टु**' एवं कृत्वा '**ओवाइयं**' त्ति उपयाचितम् ॥

[**पृ. ५५**] '**उवाइणित्तए**' उपयाचितुमिति ।

'**कयकोउयमंगल**' त्ति कौतुकानि—मषीपुण्ड्रकादीनि मङ्गलानि दध्यक्षतादीनि '**उल्लपडसाडिय**' त्ति पटः—प्रावरणं साटको—निवसनं

‘**पम्हल०**’ त्ति ‘पम्हलसुकुमालगंधकासाइयाए गायलट्ठी ओलूहइ’ **त्ति** द्रष्टव्यम् ‘**एवं व०**’ त्ति एवं वयासीत्यर्थः ॥

॥ सप्तमाध्ययनस्य विवरणं उंबरदत्ताख्यस्य ॥

८.

॥ सोरियदत्ते ॥

[**पृ.** ५७] ‘**मच्छंधे**’ ति मत्स्यबन्धः ।

[**पृ.** ५८] ‘**सण्हमच्छा**’ इत्यत्र यावत्करणात् ‘खवल्लमच्छा विज्झिडिमच्छा हलिमच्छा’ इत्यादि ‘लंभणमच्छा पडागा’ इत्येतदन्तं दृश्यं, मत्स्यभेदाश्चैते रूढिगम्याः । ‘**अए य अह**’ यावत्करणात् ‘एलए य गोज्झे य मयूरे य मिगे य’ इति दृश्यम् । ‘**तित्तिरे य**’ इत्यत्र यावत्करणात् ‘वट्टय य लावए य कुक्कुडे य’ इति दृश्यम् ।

‘**सण्हखंडियाणि य**’ सूक्ष्मखण्डीकृतानि ‘**वट्ट**’ त्ति वृत्तखण्डितानि च ।

[**पृ.** ५९.] ‘**दीह**’ त्ति दीर्घखण्डितानि च ‘**रहस्स**’ **त्ति** ह्रस्वखण्डितानि च । ‘**हिमपक्काणि य**’ त्ति शीतपक्वानि ‘जम्मपक्कानि वेगपक्काणि य’ त्ति रूढिगम्यं, ‘**मारुयपक्काणि य**’ त्ति वायुपक्वानि ‘**कालाणि य**’ त्ति ‘हेरंगाणि य’ त्ति रूढिगम्यं, ‘**महिट्ठाणि य**’ त्ति तक्रसंसृष्टानि ‘**आमलरसियाणि य**’ आमलक-

रससंसृष्टानि '**मुद्दियाररसियाणि य**' त्ति मृद्वीकारससंसृष्टानि एवं कपित्थरसिकानि दाडिमररसिकानि मच्छरसिकानि तलितानि–तैलादिनाऽग्नौ संस्कृतानि '**भज्जियाणि य**' त्ति अग्निना भ्रस्तानि '**सोल्लियाणि य**' त्ति शूले पक्वानि '**मच्छरसए**' त्ति मत्स्यमांसरसस्य सम्बन्धिनो रसान् '**एणिज्जरसए य**' त्ति मृगमांसरसान् '**तित्तिर**' त्ति तित्तिरसत्करसान् यावत्करणात् 'वट्टयरसए य लावयरसए य' इत्यादि दृश्यं, '**हरियसागं**' ति पत्रशाकं '**ज०**' इत्यस्यायमर्थः–जलयरमंसेहिं खहयरमंसेहिं '**तलि० भज्जि० च**' अयमर्थः–'तलिएहिं भज्जिएहिं'।

'**चिंत**' त्ति मनोरथोत्पत्तिर्वाच्या, धण्णाओ णं ताओ अम्मयाओ कयत्थाओ इत्यादिरूपा यथा **गङ्गदत्तायाः** सप्तमाध्ययनोक्तायाः, '**आपुच्छण**' त्ति भर्तुरापृच्छा '**तं इच्छामि णं तुब्भेहिं अब्भणुन्नाया**' इत्यादिका, '**ओवाइयं**' ति उपयाचितं वाच्यं, दोहदोऽपि **गङ्गदत्ताया** इव वाच्य इति।

[**पृ. ६०**] '**एगट्टियाहिं**'ति नौभिः '**दहगलणेहि ये**'त्यादि एगट्ठियं भरेंती'त्येतदन्तं रूढिगम्यं, तथाऽपि किञ्चिल्लिख्यते–हृदगलनं–हृदस्य मध्ये मत्स्यादिग्रहणार्थं भ्रमणं जलनिःसारणं वा हृदमलनं–हृदस्य मध्ये पौनःपुन्येन परिभ्रमणं जले वा निःसारिते पङ्कमर्दनं थोहरादिप्रक्षेपेण हृदजलस्य विक्रियाकरणं हृदमथनं–हृदजलस्य तरुशाखाभिर्विलोडनं हृदवहनं–स्वत एव हृदाज्जलनिर्गमः हृदप्रवहणं–हृदजलस्य प्रकृष्टं वहनं प्रपञ्चपुलादयो मत्स्यबन्धनविशेषाः गलानि–बडिशानि

'**वक्कबंधेहि य**' त्ति वल्कबन्धनैः—सूत्रबन्धनैश्चेति व्यक्तं, 'मच्छखलए करेंति' त्ति स्थण्डिलेषु मत्स्यपुञ्जान् कुर्वन्ति ।

[पृ. ६१] '**वमणेहि य**' त्ति वमनं स्वतः संभूतं '**छड्डणेहि य**' त्ति छर्दनं च वातादिद्रव्यप्रयोगकृतम्, **उवीलणेहि य** त्ति अवपीडनं, कवलग्राहः—गलकण्टकापनोदाय स्थूलकवलग्रहणं मुखविमर्दनार्थं वा दंष्ट्राधः काष्ठखण्डदानं, शल्योद्धरणं—यन्त्रप्रयोगकः कण्टकोद्धारः विशल्यकरणं औषधसामर्थ्यादिति 'नीहरित्तए' त्ति निष्काशयितुं '**विसोहित्तए**' त्ति पूयाद्यपनेतुम् ।

॥ अष्टमाध्ययनस्य विवरणं शौरिकमात्स्यिकस्य समाप्तम् ॥

९.

॥ देवदत्ता ॥

[पृ. ६३.] '**अब्भुग्गय**' त्ति इदमेवम्—अब्भुग्गयमूसियपहसिए चेव' अभ्युद्गतोच्छ्रितानि—अत्यन्तोच्चानि प्रहसितानि च—हसितुमारब्धानि चेत्यर्थः, '**मणिकणगरयणचित्ते**' इत्यादि, 'एगं च णं महं भवणं करिंति अणेगखंभसयसन्निविट्ठ' मित्यादि भवनवर्णकसूत्रं दृश्यम् ॥

'**पंचसयओ दाओ**' त्ति हिरण्यकोटिसुवर्णकोटिप्रभृतीनां प्रेषणकारिकान्तानां पदार्थानां पञ्चपञ्चशतानि '**सिंहसेनकुमाराय**' पितरौ दत्तवन्तावित्यर्थः, स च प्रत्येकं स्वजायाभ्यो दत्तवानिति ।

'**महया**' इत्येन 'महयाहिमवंतमहंतमलयमंदरमहिंदसारे' इत्यादि।

'**भीया जेण**' त्ति 'भीया तत्था जेणेवेत्यर्थः।

'**ओहय० जाव**' इह यावत्करणादिदं दृश्यम्—ओहयमणसंकप्पा भूमीगयदिट्ठिया करतलपल्हत्थमुही अट्टज्झाणोवगय' त्ति।

[**पृ. ६४**] '**उप्फेणउप्फेणियं**' त्ति सकोपोष्मवचनं यथा भवतीत्यर्थः।

'इतोऽनन्तरवाक्यस्यैकैकमक्षरं पुस्तकेषूपलभ्यते, ततश्चैवमवगन्तव्यम्—'एवं खलु सामी! ममं एगूणगाणं पंचण्हं सवत्तीसयाणं एगूणपंचमाइसयाइं इमीसे कहाए लद्धट्ठाइं समाणयाए अन्नमन्नं सद्दावेत्ता एवं वयासी—एवं खलु सीहसेणे राया सामाए देवीए मुच्छिए अम्हं धूयाओ नो आढाइ नो परियाणाइ अणाढाएमाणे अपरियाणमाणे विहरइ'। 'जा' इति यावत्करणात्, तच्चेदं दृश्यम्—'तं सेयं खलु अम्ह सामं देवीं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए, एवं संपेहेइ संपेहित्ता ममं अंतराणि छिद्दाणि पडिजागरमाणीओ विहरंति, तं न नज्जइ सामी! ममं केणइ कुमरणेणं मारिस्संति त्ति कट्टु भीया' यावत्करणात् 'तत्था तसिया उव्विग्गा ओहयमणसंकप्पा भूमीगयदिट्ठीया' इत्यादि दृश्यम्।

'**घत्तिहामि**' त्ति यतिष्ये '**नत्थि**' त्ति न भवत्ययं पक्षो यदुत '**कत्तो इ**' त्ति कुतश्चिदपि शरीरकस्य आबाधा वा भविष्यति, तत्र

आबाधः—ईषत्पीडा प्रबाधः—प्रकृष्टा पीडैव '**इति कट्टु**' त्ति एवमभिधाय ।

'**अणेगक्खंभिय**'त्ति अनेकस्तम्भशतसन्निविष्टामित्यर्थः, '**पासा०**' इत्यनेन 'पासाईयं दरिसणिज्जं अभिरूवं पडिरूव' मिति दृश्यम् ।

[पृ. ६७.] 'जइ वि (य) सा सयं रज्जसुक्क' त्ति यद्यपि सा स्वकीयराज्यशुल्का—स्वकीयराज्यलभ्येत्यर्थः ।

'**जुत्तं व**' त्ति सङ्गतं '**पत्तं व**' त्ति पात्रं वा '**सलाहणिज्जं व**' त्ति श्लाघ्यमिदं '**सरिसो व**' त्ति उचितसंयोगो वधूवरयोः ।

'**आयंते**' त्ति आचान्तो जलग्रहणात् '**चोक्खे**' त्ति चोक्षः सिक्थलेपाद्यपनयनात् विमुक्तं भवति । '**परमसूईभुए**' त्ति अत्यन्तं शूचीभूत इति ।

[पृ. ६८] '**ण्हायं**' यावत्करणादिदं दृश्यं—'कयबलिकम्मं कयकोउयमंगलपायच्छित्तं सव्वालंकारे' त्ति ।

'**सुबहुमित्त**' इत्यत्र यावत्करणादिदं 'णियगसयणसबंधिपरिजणेण' त्ति दृश्यम् ।

'**सव्वड्ढिए**' इत्यत्र यावत्करणादिदं दृश्यं—'सव्वजुईए' **सर्वद्युत्या**—आभरणादिसम्बन्धिन्या सर्वयुक्त्या वा उचितेषु वस्तुघटनालक्षणया सर्वबलेन—सर्वसैन्येन सर्वसमुदायेन—पौरादिमीलनेन सर्वादरेण—सर्वोचितकृत्यकरणरूपेण '**सव्वविभूईए**' सर्वसम्पदा '**सव्वविभूसाए**' समस्तशोभया '**सव्वसंभमेणं**' प्रमोदकृतौत्सुक्येन '**सव्वपुप्फगंध**-

मल्लालंकारेण सव्वतूरसद्दसंनिनाएणं ' सर्वतूर्यशब्दानां मीलने यः संगतो नितरां नादो—महान् घोषस्तेनेत्यर्थः, अल्पेष्वपि ऋद्धयादिषु सर्वशब्दप्रवृत्तिर्दृष्टा अत आह—' **महया इड्ढीए** ' महया जुईए महया जुईए महया बलेणं महया समुदएणं महया वरतुरियजमगसमगपवाइगं ' ' **जमगसमग** ' त्ति युगपत्, एतदेव विशेषेणाह—' संखपणवपडहभेरि-झल्लरिखरमुहिहुडुक्कमुरवमुइंगदुंदुहिनिग्घोसनाइयरवेणं ' तत्र शङ्खादीनां नितरां घोषो निर्घोषो—महाप्रयत्नोत्पादितः शब्दः, नादितं—ध्वनिमात्रं एतद्द्वयलक्षणो यो रवः स तथा तेनेति ।

' **सेयापीएहिं** ' ति रजतसुवर्णमयैरित्यर्थः ।

[**पृ. ६९**] ' **सिरीए देवीए मायाभत्ते यावि हुत्था** ' त्ति श्रिया देव्या मातेति बहुमानबुद्ध्या भक्तो मातृभक्तश्चाप्यभूत् ।

' **कल्लाकल्लिं** ' ति प्रातः प्रातः ।

' **गंधवट्टएणं** ' ति गन्धचूर्णेन ।

' **जिमियभुत्तुत्तरागयाए** ' त्ति जेमितायां—कृतभोजनायां तथा भुक्त्वोत्तरमागतायां स्वस्थानमिति भावार्थः, उदारान्—मनोज्ञान् भोगान् भुञ्जानो विहरति ।

' **पुव्वरत्तावरत्ते** ' त्ति पूर्वरात्रापररात्रकालसमये, रात्रेः पूर्वभागे पश्चाद्भागे वेत्यर्थः ।

[**पृ. ७०.**] ' **मज्जाइय** ' त्ति पीतमद्या, ' विरहियसयणि-ज्जंसि ' त्ति विरहिते विजनस्थाने शयनीयं तत्र ।

'**परामुसइ**' त्ति गृह्णाति ।

'**समजोइभूयं**' ति समः—तुल्यो ज्योतिषा- अग्निना भूतो जातो यः स तथा तम् ।

'**रोयमाणीओ**' त्ति अश्रुविमोचनात्, इहान्यदपि पदद्वय-मध्येयं, तद्यथा—'**कंदमाणीओ**' आक्रन्दशब्दं कुर्वत्यः '**विलवमाणीओ**' त्ति विलापान् कुर्वत्यः ।

[पृ. ७१] 'आसुरुत्ते' त्ति आशु—शीघ्रं रुतः—कोपेन विमोहितः, इहान्यदपि पदचतुष्कं दृश्यं, तद्यथा—'**रुट्ठे**' त्ति उदितरोषः '**कुविए**' त्ति प्रवृद्धकोपोदय· '**चंडकिए**' त्ति प्रकटितरौद्ररूपः, '**मिसिमिसिमाणे**' त्ति कोपाग्निना दीप्यमान इव ॥

॥ देवदत्तायाः नवमाध्ययनस्य विवरणं ॥ ९ ॥

१०.

॥ अञ्जू ॥

[पृ. ७२.] '**जहा तेयलि**' त्ति **ज्ञाताधर्मकथायां** यथा **तेयलिसुतनामा** अमात्यः **पोट्टिला**—भिधानां कलादमूषिकारश्रेष्ठि-सुतामात्मार्थं याचयित्वा आत्मनैव परिणीतवान् एवमयमपीति ।

अञ्जूसार्थवाहसुतायाः दशमाध्ययनस्य विवरणम् ॥ १० ॥

तत्समाप्तौ च समाप्तं प्रथमश्रुतस्कन्धविवरणमिति ॥

॥ अथ बीयसुयक्खंधो ॥

१.

॥ सुबाहू ॥

'**सव्वोउ० य**' त्ति इदमेवं दृश्यं–'सव्वोउयपुप्फफलसमिद्धे रम्मे नंदणवणप्पगासे पासाईए ४'।

'तंसि तारिसगंसि वासभवणंसी' ति तस्मिन् तादृशे–राजलोकोचिते वासगृहे इत्यर्थः।

'**जहा मेहस्स जम्मणं**' ति **ज्ञाताधर्मकथायां** प्रथमाध्ययने यथा मेघकुमारस्य जन्मवक्तव्यतोक्ता एवमत्रापि सा वाच्येति, नवरमकालमेघदोहदवक्तव्यता नास्तीह। '**सुबाहुकुमार**' इह यावत्करणादिदं दृश्यं–'बावत्तरीकलापंडिए नवंगसुत्तपडिबोहिए' नवाङ्गानि–श्रोत्र २ चक्षु ४ घ्राण ६ रसना ७ त्वग् ८ मनो ९ लक्षणानि सन्ति सुप्तानि प्रतिबोधितानि यौवनेन यस्य स तथा, '**अट्ठारसदेसीभासाविसारए**' इत्यादि जाव अलं भोगसमत्थे जाए यावि हुत्था, तए णं तस्स सुबाहुस्स अम्मापियरो सुबाहुं कुमारं बावत्तरीकलापंडियं जाव अलं भोगसमत्थं **साहसियं** वियालचारिं जाणंति जाणित्ता पञ्च प्रासादावतंसकशतानि कारयन्ति, किं भूतानि ? इत्याह–'**अब्भुग्गय**' त्ति 'अब्भुग्गयमूसियपहसिए' इत्यादि, '**भवणं**' ति एकं च भवनं कारयंति, अथ प्रासादभवनयोः कः प्रतिविशेषः ?, उच्यते, प्रासादः स्वगतायामापेक्षया द्विगुणोच्छ्रयः भवनं त्वायामापेक्षया पादोनसमुच्छ्रयमेवेति, इह च प्रासादा वधूनिमित्तं भवनं च कुमाराय, '**एवं जहा महाबलस्स**' त्ति भवन-

वर्णको विवाहवक्तव्यता च **यथा भगवत्यां महाबलस्योक्ता** एवमन्यापि **पुष्पचूडा**प्रमुखानामिति वाच्यम्, एतदेव दर्शयन्नाह–'**नवर**' मित्यादि ।

'तहेव' त्ति यथा **महाबलस्येत्यर्थः**, '**पंचसयओ दाओ**' त्ति 'पंचसयाइं हिरन्नकोडीणं पंचसयाइं सुवण्णकोडीणं' इत्यादि दानं वाच्यम्, इह यावत्करणादेवं दृश्यं–'तए णं सुबाहु कुमारे एगमेगाए भारियाए एगमेगं हिरण्णकोडिं दलयइ' इत्यादि वाच्यं यावत् 'अन्नं च विपुलं धणकणगरयणमणिमोत्तियसंखसिप्पप्पवालमाइयं दलयति, तए णं से सुबाहुकुमारे' त्ति, 'उप्पि पासायवरगए' प्रासादवरस्य उपरिस्थित इत्यर्थः, '**फुट्ट०**' इह यावत्करणादिदं दृश्यं–'फुट्टमाणेहि मुइंगमत्थएहिं' स्फुटद्भिर्मृदङ्गमुखपुटैरतिरभसास्फालनादित्यर्थः, '**वरतरुणीसंपउत्तेहिं**' '**बत्तीसइबद्धेहिं नाडएहिं**' द्वात्रिंशद्भिर्भक्तिनिबद्धैः द्वात्रिंशत्पात्रनिबद्धैरित्यन्ये 'उवगिज्जमाणे उवलालिज्जमाणे माणुस्सए कामभोगे पच्चणुब्भवमाणे' त्ति, '**जहा कुणिए**' त्ति यथा **औपपातिके कोणिकराजो** भगवद्वन्दना य निर्गच्छवर्णित एवमयमपि वर्णयितव्य इति भावः । '**सुबाहू वि** जहा जमालि तहा **रहेण निग्गउ**' त्ति, अयमर्थः–येन **भगवती**वर्णितप्रकारेण **जमाली** भगवद्भागिनेयो भगवद्वन्दनाय रथेन निर्गतोऽयमपि तेनैव प्रकारेण निर्गत इति, इह यावत्करणादिदं दृश्यं–'**समणस्स भगवओ महावीरस्स** छत्ताइच्छत्तं **पडागाइपडागं** विज्जाचारणे **जंभए य देवे ओवयमाणे उप्पयमाणे य पासइ पासित्ता रहाओ पच्चोरुहइ २ त्ता समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी।**

'हट्ठ' त्ति हट्ठतुट्ठे अतीव हृष्टः 'उट्ठाए' त्ति उट्ठाए उट्ठेइ, इह यावत्करणात् इदं दृश्यं–'उट्ठित्ता समणं भगवं महावीरं वंदइ नमंसइ वंदित्ता नमंसित्ता 'सद्दहामि णं भंते ! निग्गंथं' इत्यादि यत्सूत्रपुस्तके दृश्यते तद्वक्ष्यमाणवाक्यानुसारेणावगन्तव्यं, तथा हि–'सद्दहामि णं भंते ! निग्गंथं पावयणं पत्तियामि णं भंते ! निग्गंथं पावयणं देवाणुप्पियाणं अंतिए बहवे राईसरतलवरमाडंबियकोडुंबियसेट्ठिसत्थवाहपहियओ मुंडे भवित्ता आगाराओ अणगारियं पव्वयति नो खलु अहं तहा संचाएमि पव्वइत्तए, अहन्नं देवाणुप्पियाणं अंतिए पंचाणुव्वइयं सत्तसिक्खावयं गिहिधम्मं पडिवज्जामि, अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह' त्ति भगवद्वचनं, 'तमेव' इदमेवं दृश्यं–'तमेव चाउग्घटं आसरहं,' 'जामेव' इत्यादि त्वेवं दृश्यं 'जामेव दिसं पाउब्भूए तामेव दिसिं पडिगए' त्ति ।

[पृ. ७६.] 'इंदभूई' इत्यत्र यावत्करणात् 'नामं अणगारे गोयमगोत्रेण' मित्यादि दृश्यं, 'इट्ठे' त्ति इष्यते इतीष्टः स च तत्कृत–विवक्षितकृत्यापेक्षयाऽपि स्यादित्याह–इष्टरूपः इष्टस्वरूप इत्यर्थः इष्टः इष्टरूपो वा कारणवशादपि स्यादित्याह–कान्तः–कमनीयः कान्तरूपः–कमनीयस्वरूपः, शोभनः शोभनस्वभावश्चेत्यर्थः, एवंविधः कश्चित् कर्मदोषात्परेषां प्रीतिं नोत्पादयेदित्यत आह–प्रियः–प्रेमोत्पादकः प्रियरूपः–प्रीतकारिस्वरूपः, एवंविधश्च लोकरूढितोऽपि स्यादित्यत आह–मनोज्ञः मनसा–अन्तः संवेदनेन शोभनतया ज्ञायत इति मनोज्ञः, एवंविधश्चैकदाऽपि स्यादित्यत आह–

'**मणामे**' त्ति मनसा अम्यते—गम्यते पुनः पुनः संस्मरणतो यः स मनोऽमः, एवं मनोऽमरूपः, एतदेव प्रपञ्चयन्नाह—'**सोमे**' त्ति अरौद्रः सुभगो—वल्लभः ' '**पियदंसणे**' त्ति प्रेमजनकाकारः, किमुक्तं भवति ?—'**सुरूवे**' त्ति शोभनाकारः सुस्वभावश्चेति, एवंविधश्चैक—जनापेक्षयाऽपि स्यादित्यत आह—' बहुजणस्स वी ' त्यादि, एवंविधश्च प्राकृतजनापेक्षयाऽपि स्यादित्यत आह—'**साहुजणस्स वी**' त्यादि ।

'**इमा एयारूव**' त्ति इयं प्रत्यक्षा एतद्रूपा—उपलक्ष्यमानस्व-रूपैव, अकृत्रिमेत्यर्थः '**किण्णा लद्ध**' त्ति —न हेतुनोपार्जिता, 'किन्ना पत्त' त्ति केन हेतुना प्राप्ता उपार्जिता सती प्राप्तिमुपगता, '**किण्णा अभिसमन्नागय**' त्ति प्राप्ता अपि सती केन हेतुना आभिमुख्येन साङ्गत्येन च उपार्जनस्य च पश्चाद्भोग्यतामुपगतेति । ' को वा एस आसि पुव्वभवे ' इह यावत्करणादिदं दृश्यं—' किं नामए वा किं वा गोएणं कयरंसि वा गामंसि वा सन्निवेसंसि वा किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता कस्स वा तहारूवस्स समणस्स वा माहणस्स वा अंतेति एगमवि आयरियं सुवयणं सोच्चा निसम्म सुबाहुणा कुमारेण इमा एयारूवा उराला माणुस्सिड्ढि लद्धा पत्ता अभिसमन्नागय' त्ति ।

'**जाइसंपन्ना**' इह यावत्करणादिदं दृश्यं—' कुलसंपन्ना बल-संपन्ना, एवं विणयणाणदंसणचरित्तलज्जालाघवसंपन्ना ओयंसी तेयंसी वचंसी जसंसीत्यादि । '**दूइज्ज०**' त्ति ' गामाणुगामं दूइज्जमाणा ' इति दृश्यं, द्रवन्तो—गच्छन्तो इत्यर्थः ॥

'**जहा गोयमसामि**' त्ति द्वितीयाध्ययने दर्शितगौतमस्वामि-भिक्षाचर्यान्यायेनायमपि भिक्षाटनसामाचारीं प्रयुङ्क्ते इत्यर्थः ।

[**पृ. ७७.**] '**सुहम्मे थेरे**' त्ति धर्मघोषस्थविरानित्यर्थः, धर्मशब्दसाम्याच्छब्दद्वयस्याप्येकार्थत्वात् ,

'**पडिलाभिस्सामीति तुट्ठे**' इहेदं द्रष्टव्यं—'पडिलाभेमाणे वि तुट्ठे पडिलाभिए वि तुट्ठे' त्ति । '**तस्स सुहम्म(सुह)स्स**' त्ति विभक्तिपरिणामात् 'तेन सुहुमे(सुहे)ने' त्ति द्रष्टव्यं, तेनेति अशनादिदानेन, '**दव्वसुद्धेणं**' त्ति द्रव्यतः शुद्धेन प्राशुकादिनेत्यर्थः, इहान्यदपि 'गाहगसुद्धेणं दायगसुद्धेणं' ति दृश्यं, तत्र ग्राहकशुद्धं यत्र ग्रहीता चारित्रगुणयुक्तः दायकशुद्धं तु यत्र दाता औदार्यादिगुणान्वितः, अत एवाह—'**तिविहेणं**' ति उक्तलक्षणप्रकारत्रययुक्तेनेति '**तिकरणसुद्धेणं**' त्ति मनोवाक्कायलक्षणकरणत्रयस्य दायकसम्बन्धिनो विशुद्धतयेत्यर्थः, '**एवं आइक्खइ**' त्ति सामान्येनाचष्टे, इह चान्यदपि पदत्रयं द्रष्टव्यम् '**एवं भासइ**' त्ति विशेषत आचष्टे '**एवं पन्नवेइ एवं परूवेइ**' एतच्च पूर्वोक्तरूपपदद्वयस्यैव क्रमेण व्याख्यापनार्थं पदद्वयमवगन्तव्यम् , अथवा आख्यातीति तथैव भाषते तु व्यक्तवचनैः प्रज्ञापयतीति युक्तिभिर्बोधयति प्ररूपयति तु भेदतः कथयतीति ।

'**धन्ने णं देवाणुप्पिया ! सुहुमे (सुहे) गाहावई**' इत्यत्र यावत्करणादिदं दृश्यं—'पुन्ने णं देवाणुप्पिया । सुमुहे गाहावई **एवं कयत्थे णं कयलक्खणे णं सुद्धे णं सुहुमस्स(सुहस्स)**गाहावइस्स जम्मजीवियफले जस्स णं इमा एयारूवा उराला माणुस्सड्ढी लद्धा पत्ता अभि-

समन्नागय ' त्ति ' तं धन्ने णं देवाणुप्पिया ! सुहुमे गाहावई एवं कयत्थे **णं** ' इत्यादि पूर्वप्रदर्शितमेवेह पदपञ्चकं निगमनतयाऽवसेयम् ।

[**पृ. ७८.**] ' **अभिगयजीवाजीवे** ' इह यावत्करणात् ' उवलद्धपुन्नपावे ' इत्यादिकम् ' अहापडिग्गहिएहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ ' एतदन्तं दृश्यम् ।

' **चाउद्दसट्ठमुद्दिट्ठपुण्णमासिणीसु** ' त्ति अत्रोद्दिष्टा–अमावास्या।

' **गामागर०** ' इह यावत्करणात् ' नगरकब्बडमडंबखेडदोणमुहपट्टणनिगमआसमसंवाहसन्निवेसा ' इति दृश्यम् ।

' **राईसर०** ' इहैवं दृश्यं–' राईसरतलवरमाडबियकोडुंबियसेट्ठिसत्थवाहपभियओ ' त्ति ।

' **मुंडा** ' इह यावत्करणादिदं दृश्यं–' भवित्ता अगाराओ अणगारियं ' ति ।

[**पृ. ७९.**] ' **पुव्वाणुपुव्वि** ' इह यावत्करणादिदं दृश्यं–'चरमाणे गामाणुगामं' त्ति ।

' **जहा पढमं** ' त्ति यथेहैवाध्ययने प्रथमं जमालीनिदर्शनेन निर्गतोऽयमुक्तस्तथा द्वितीयनिर्गमेऽयं नगरादिनिर्गत इति वाच्यम्, उभयत्र समानो वर्णकग्रन्थ इति भावः ।

' **ईरियासमिए** ' इत्यत्र यावत्करणादिदं–' भासासमिए ४ एवं मणगुत्ते ३ गुत्तिंदिए गुत्तत्तिगुत्तबंभयारी ' ।

' **आउक्खएणं** ' ति आयुःकर्मद्रव्यनिर्जरणेन ' भवक्खएणं ' ति देवगतिबन्धनदेवगत्यादिकर्मद्रव्यनिर्जरणेन ' **ठिइक्खएणं** ' ति आयु-

ष्कादिकर्मस्थितिविगमेन 'अणंतरं चइत्त' त्ति देवसम्बन्धिनं देहं त्यक्त्वेत्यर्थः, अथवाऽनन्तरं–आयुःक्षयायनन्तरं च्यवनं 'चइत्त' त्ति च्युत्वा ।

[पृ. ८०] '**महाविदेहे**' इह यावत्करणात 'वासे जाइं इमाइं कुलाइं भवंति–अड्ढाइं दित्ताइं अपरिभूयाइं' इत्यादि दृश्यमिति ॥

॥ द्वितीयश्रुतस्कन्धप्रथमाध्ययनस्य विवरणं ॥

सुबाहोः राजर्षेः ॥ १ ॥

[**पृ. ८०–८३**] एवमुत्तराणि नवाप्यनुगन्तव्यानीति ॥ समाप्त विपाकश्रुताख्यैकादशाङ्गप्रदशविवरणं ॥

इहानुयोगे यदयुक्तमुक्तं, तद्बोधनाद्द्राक् परिशोधयन्तु ।
नोपेक्षणं युक्तिमदत्र येन, जिनागमे भक्तिपरायणानाम् ॥ १ ॥

कृतिरियं संविग्नमुनिजनप्रधानश्रीजिनेश्वराचार्यचरणकमलचञ्चरीक-कल्पस्य श्रीमदभयदेवाचार्यस्येति ॥

ग्रन्थाग्रं ९०० ॥ श्रीरस्तु ॥

॥ शब्दकोशः ॥

शब्दकोश:

The two figures after a word and its sanskrit rendering, denote respectively the numbers of page and line. D. = Des'i word, (N.)= reference to notes; (C.) = commentary of Abhayadeva.

अईव [अतीव] 66 12 very

अकज्ज [अकार्य] 70 15. an improper act.

अकन्त [अकान्त] 12.14 unwelcome

अकामिय [अकामिक] 13 6. with no desire

अकारअ [अकारक] 10.20 the loss of appetite

अक्खय [अक्षय] 54 12 inexhaustible

अक्खाअ [आख्यात] 7.19 told.

अगड [अवट ?] 18.13 a well

अगणिकाय [अग्निकाय] 46 21. fire

अग्गओ [अग्रतः] 27.23 in the front

अग्गपुरिस [अग्रपुरुष] 10.10. a leading person

अग्गि [अग्नि] 3.16 fire

अग्गिअ [अग्निक] 13.13 the name of a disease

अंग [अङ्ग] 3.16 a canonical text of the Jain scriptures

अङ्ग 12.23 an expletive

अच्छि [अक्षि] 5 6 an eye

अजीरअ [अजीरक] 10.20 indigestion

अज्ज [आर्य] 3.1 a respectable person.

अज्ज [अद्य] 25.2 to-day

अज्झत्थिय [आध्यात्मिक] 8.54. a thought

अज्झयण [अध्ययन] 1.8. a chapter

अज्झवसाण [अध्यवसान] 24. 7. an attachment, a resolution.

अज्झोववन्न[अभ्युपपन्न] 24.6. addicted

अट्ट [आर्त] 12.6. pained in mind.

अट्ठ [अर्थ] 3.17. an object, purport

अट्ठ [अष्ट] 13.7. eight

अट्ठ [अर्थ] 13.21. matter

अट्ठम [अष्टम] 28.1. eighth.

अट्ठम [अष्टमी] 78.12. the eighth day of the month

अट्ठमी [अष्टमी] 43 2. the eighth day.

अट्ठारस [अष्टादश] 16.23. eighteen.

अट्ठारसम [अष्टादश] 28.5. eighteenth.

अट्ठि[अस्थिन्] 24.19. a bone

√अड [अट्] 17.16 to wander.

अडवी [अटवी] 26.15. a forest

अड्ढ [आढ्य] 80.8. prosperous.

अड्ढहार [अर्धहार] 46. 10. a necklace with nine strings.

अड्ढाइज्ज[अर्धतृतीय] 12.6.two and a half.

अणगार [अनगार] 3. 4. a houseless one, a friar.

अणन्तरं[अनन्तर]12.9 after

अणहारय [ऋणधारक] 47.22 a debtor

अणाह [अनाथ] 19.1. one having no master or supporter

अणिट्ठ [अनिष्ट] 12.14. unpleasant

अणिट्ठयर[अनिष्टतर]8.15.worse

√अणुकड्ढ[अनु+कृष्]8 3.to pull

√अणुगिण्ह[अनु+ग्रह]67.26 to favour

अणुपत्त [अनुप्राप्त] 25 15. attained to

अणुमग्ग [अनुमार्ग] 7.7. afterwards

अणुमय [अनुमत] 12. 19. approved

अणुवड्ढ [अनु+वृध्] 54.12. to replenish, to increase

अणुवासण [अनुवासन] 11.17. enema with oils.

अणेग [अनेक] 15.10 many

अणेगखण्डी [अनेकखण्डिन्] 26.18. that in which there were many passages and byways

अणोहट्टिय [अनवघट्टित] 231.8 uncontrolled

अण्डअ [अण्डक] 28.21. an egg

अण्डयवाणिय [अण्डकवणिक] 28.16. a dealer in eggs

अण्ण [अन्य] 10.9. another

अतुरिय [अत्वरित] 6.28. without hurry

अत्तअ [आत्मज] 5.4. a son.

अत्ताण [अत्राण] 22.24. without protection.

अत्थसंपायण [अर्थसंपादन] 11.7. the plenty of wealth

अत्थि [अस्ति] 6. 17. 18.

अथाम [अस्थामन्] 33.24. without strength

अदूरसामन्त 9.20. neither far nor near

अद्दड्ढिय [आदग्ध] 46.21. burnt

अद्ध [अर्ध] 15.10. half.

अद्धरत्त [अर्धरात्र] 20.10. midnight

अद्धाण [अध्वन] 35.1. a road

अन्तरावण [अन्तरापण] 29. 5. a shop in the market

अन्तिए [अन्तिके] 15.21. by the side of

अन्तियाओ [अन्तिकतः] 6.28. from the presence

अन्तेवासी 3.4. a pupil

अन्नत्थ [अन्यत्र] 24.6. at another place

अन्नमन्न [अन्योऽन्य] 77.16. mutual

अन्नया [अन्यदा] 10.16. some other time

अन्निज्जमाण [अन्वीयमाण] 5.1 being followed

अपुण्ण [अपुण्य] 54.3. meritless.

अप्पाण [आत्मन्] 51.21. one's self.

अप्पिय [अप्रिय] 12.14. not dear

अप्पेगइय [अपि+एकिक] 20.13. some

अप्फुन्न [आस्पृष्ट] 23.4. overcome

अबीअ [अद्वितीय] 20.10. alone

अब्भंग [अभ्यंग] 11.15 besmearing with oil.

अब्भणुन्नाअ [अभ्यनुज्ञात] 6.24. permitted

√**अब्भिंग** [अभि+अञ्ज्] 18.15 to besmear

अब्भिन्तर [अभ्यन्तर] 13.7. internal

अब्भिन्तरिय [आभ्यन्तरिक] 24.2 interior. ठाणिज्ज–a harem

√**अब्भुक्ख** [अभि+उक्ष]55.7.to sprinkle.

अब्भुग्गय [अभ्युद्गत] 63.10 raised, high

√**अब्भुत्थ** [अभि+उत्+स्था] 77.4 to get up.

अभिक्खणं [अभीक्ष्ण] 13.11. repeatedly

अभिभूअ [अभिभूत] 8.18. overpowered.

√**अभिलस** [अभि+लष्] 12.5.to. desire

अभिसरमाण [अभिसरत्]. 53.25. coming out

अभिसेअ [अभिषेक] 79.15. sprinkling with water at an auspicious occasion.

अभिसेयग [अभिषेक] 18.1.bath

अमच्च [अमात्य] 37.10. a minister

अमणाम [?] 12.11 unpleasing to the mind

अमणुन्न [अमनोज्ञ] 12.14. unpleasing

अम्मधाइ [अम्बाधात्री] 13.19. a wet-nurse

अम्मा [अम्बा] 53.22. mother

अय [अज] 38.7. a goat.

अयंगल [D.] 60-6 a kind of net for catching fish

अयोमय 40-21. of iron

अरिसा [अर्शस्] 10.20. piles

अरिसिल्ल [अर्शस्+इल्ल] 51.9. a person suffering from piles

अलंकारिय [आलंकारिक] 19.1 one who does the toilette

अलंभोगसमत्थ [अलंभोगसमर्थ] 75.11. fit to enjoy pleasures to the full.

अल्लिअ [अल्लिक] 18.17. a scorpion-sting

अल्ल [आर्द्र] 33.15 wet.

अल्लपल्ल [D.] 5.15. a peg of the shape of a scorpion-sting.

अल्लीण [आलीन] 22.20. sheltered

अवओडय [D.] 18.2. with the neck bent down (c.)

/**अवक्कम** [अप+क्रम्] 23.2. to go away

अवण्हाण [अपस्नान] 11.17. medicinal hot bath.

अवडू [अवटु] 18.15. a collar-bone

अवद्दहण [अवदहन] 11.16. fomenting

/**अवयासाव** [अव+यासय] 10.22 to cause to embrace

/**अवरज्झ** [अप+रध्] 18.9. to offend

अवसेस [अवशेष] 28.5. the remainder

अवारिअ [अवीर्य] 3.24 without vitality

असन [अशन] 8.2 eating

असवसवस [अस्ववशग] 13.6. with no control over oneself

असिपत्त [असिपत्र] 41.1?. a sword

असिलट्ठि [असियष्टि] 26.22. a sword

असुह [अशुभ] 8.26. unpropitious, inauspicious

अंसागअ [अंसागत] 29.15 put on shoulders

अहम्मिय [अधार्मिक] 9-94. irreligious.

अहापज्जत्त [यथापर्याप्त] 18.11. sufficiently well

अहापडिरूवं [यथाप्रतिरूप] 3.7 befitting

अहासुहं [यथासुख] 6.25 as it pleases

अहिमड [अहिमृतक] 8.14 the dead body of a snake

अहे [अध.] 15.7 down

आइक्ख [आ+ख्या] 6.8. to speak, to tell.

आइगर [आदिकर] 4.9. the first promulgator of the holy canon

आउ [अपस्] 15.15. water

/आउडाव [D.] 48.19. to cause to enter (c.)

आउय [आयुस्] 82.6. life

आउर [आतुर] 52.26. sick

आउव्वेय [आयुर्वेद] 51.18 the science of medicine

आउह [आयुध] 17.20. a weapon

आगअ [आगत] 7.6 came

/आगम [आ+गमय्] 49.25. to come to know

आगार [आकार] 16.24. shape

आगिइमेत्त [आकृतिमात्र] 5.7. merely a shape

आगिइ [आकृति] 15.7. a shape

/आढा [D.] 63.10. to respect

आणत्तिय [आज्ञप्तिक] 11.8. an order.

/आणव [आज्ञपय्] 10.16. to order.

आणुपुव्वेण [आनुपूर्व्येण] 22.9 in the following order

आथव्वण [आथर्वण] 42.21. Atharvaveda

/आपुच्छ [आ+प्रच्छ्] 9.4. to take leave

आबाह [आबाध] 64.15 trouble

आभियोगिअ [आभियोगिक] 25.19. the magic-art of making another subordinate.

आभोअ[आभोग] 9.23. extent

/आमन्त [आ+मन्त्रय्]65. 2. to invite

आमल [आम्ल] 50.3 tamarind-juice

आमेल [D.] 17.20 a pendent wreath

आयन्त [अचान्त] 33.14 with hands and face washed with water

आयव [आतप] 60.13. heat

आयाहिणपयाहिणा [आदक्षिण-प्रदक्षिणा] 30.10 sacred circumambulation about a holy man or object from right to left

आवन्नसत्ता [आपन्नसत्त्वा] 19.6. pregnant

आरसिय [आरसित] 20.24. cried

आलीवण [आदीपन] 10.6. setting fire

आलीविय [आदीप्त] 65.22. burnt.

आलोअ [आलोच] 30.3 to observe.

आलोइअ [आलोचित] 15.24. confessed

/आवज्ज [आ+पद्] 12.3 to come to

आस [अश्व] 17.21. a horse

आसय [आस्यक] 8.20 a mouth

आसत्थ [आश्वस्त] 67.13. consoled.

आसवाहिणी [अश्ववाहिनी] 66.19. a vehicle carried by horses

/आसाअ [आ+स्वादय्] 13.5 to enjoy

आसारोह [अश्वारोह] 17.23 a horse-rider

आसुरुत्त [आशुरुष्ट] 40.6. easily excited

/आहिण्ड 30.30 to walk

आहिय [आहित] 27. 3. placed

आहेवच्च [आधिपत्य] 10.20 lordship

इ [इति] 5.21.

इओ [इतः] 50.10. hence

इंगाल [अंगार] 29.1. a burning charcoal

√इच्छ [इष्] 11.3. to wish

इट्ठ [इष्ट] 12.19. desirable

इड्ढी [ऋद्धि] 22.12 prosperity

इत्थी [स्त्री] 37.24 a woman

इंदमह [इन्द्रमह] 5-21 a festival in honour of Indra

इब्भ [इभ्य] 22.26. a rich man

इरियासमिय [ईर्यासमित] 79.16. heedful in walking.

ईरियासमिअ [ईर्यासमित] 15. 2. heedful in walking

ईसर [ईश्वर] 10.9. a lord.

उउय [ऋतुक] 75 8. a season

उक्कम्प [उत्+कम्प्] 48.12. to shake

उक्किट्ठ [उत्कृष्ट] 25.16. superior

उक्कित्त [उत्कृत्त] 18.2. cut off

उक्कुरुडिया [उत्करिका] 13.20. a dung-hill.

उक्कोडा [D.] 10.4. bribe

उक्कोस [उत्कर्ष] 12.8. maximum.

उक्खेव [उत्क्षेप] 11 22. introduction

उग्गह [उद्ग्रह] 76.21. a seat

√उग्घोस [उद्+घुष्] 10.25.to proclaim.

उच्चार 78.13 excretion

उच्छंग [उत्संग] 54.1. a lap

उज्जल [उज्ज्वल] 12.12.great, excessive

उज्जाण [उद्यान] 4-21. garden

√उज्झ 13.20 to abandon

उट्ट [उष्ट्र] 16 25. a camel

उट्टिया [उष्ट्रिका] 16.22. a big earthen pot with the shape of a camel's neck.

√उट्ठ [उत्+स्था] 14.7. to stand up

उट्ठाण [उत्थान] 14.6. standing up (c.)

उत्तप्पन्त [उत्तुद्यमान] 57.22. being pained

उत्तरकंचुइज्ज [उत्तरकंचुकीय] 17.19. the covering to protect the upper part of the body.

उत्तरपुरत्थिम [उत्तरपूर्व] 4.21. north-easterly

उत्तरासंग 77.5. upper garment

उत्तरिल्ल [उत्तर+इल्ल] 31.21. northern

उत्ताण [उत्तान] 47.24. lying on the back

उदअ [उदक] 69.13. water

उद्दिट्ठ [उद्दिष्ट] 78. 12 the 15th day of the dark half of the month.

उद्दाहु [उताहो] 14.4. or

/**उद्दाअ** [उद्+द्रु] 15.11 to die

उद्दामिय [उद्दामित] 17.18. tied with ropes.

उप्पत्तिया [औत्पत्तिकी] 61.7. intuitive

उप्पाड [उत्+पाटय्] 48.22. to take off

उप्पीलिय [उत्पीडित] 17.18. tied

उप्फेणउप्फेणियं [D.] 64.5. breathing hot with anger (c.)

उयर [उदर] 10.21. dropsy

उरपरिसप्प [उरःपरिसर्प] 15.13. a reptile that moves on the belly

उराल [उदार] 23.22. generous, plentifu

उरुघण्ट 29.26. the bells pending on the sides of loins

उरंउरेण [उरसा+उरसा] 34.5. breast to breast, closely facing.

उल्ल [आर्द्र] 55.2. wet.

उवउत्त [उपयुक्त] 24.8. employed, engaged in

उवगअ [उपगत] 3.5. possessed

उवगूढ [उपगूढ] 26.17. concealed.

उवंग [उपांग] 5.7. a sub-limb.

√उवदंस [उप+दर्श्] 7.28. to show

√उवदेस [उप+दिश्] 52.26. to advise

उवप्पयाण [उपप्रदान] 34.6. a gift

उवयार [उपचार] 16.23. manners, treatment

उवरि [उपरि] 64.9. above

उववन्न [उपपन्न] 12.7. born

उववेय [उपपेत] 16.22. accompanied with

√उवसाम [उप+शामय्] 11.6. to appease.

उवागय [उपागत] 3.12 came near

√उव्वट्ट [उद्+वृत्] 12.9. to return.

उव्वट्टण [उद्वर्तन] 11.15. applying scented paste or powder

√उव्वट्टाव [उद्+वर्तय्] 69.13. to besmear

उव्विग्ग [उद्विग्न] 13.25. dejected in mind

उसिण [उष्ण] 69.14. hot

उस्सुक्क [उच्छुल्क] 34.15. without fees

उस्सेह [उत्सेध] 3.10 height

ऊसिय [ऊर्ध्वित] 17.2 raised

ऊह [ऊधस्] 19.22 an udder

एक्कवीस [एकविंशति] 16.22. twenty-one

एक्कारस [एकादश] 79.18. eleven

एक्कारसम [एकादश] 3.17. eleventh

एग [एक] 5.11. one

एगट्ठिय [D.] a boat (c.)

एगतीस [एकत्रिंशत्] 48.24. thirty-one.

एगन्त [एकान्त] 3.20. a solitary place

एगसाडिय [एकशाटिक] 77.5 consisting of one garment.

एगमेग [एकैक] 42.23. one in turn.

एगूण [एकोन] 63.11. less by one

एगूणतीस [एकोनत्रिंशत्] 16.22 twenty-nine

एज्जमाण [ईयमाण] 7.2.coming

एणेज्ज [एणेय] 59.6 a deer

एत्तो [एतद्+तः] 54.3. out of these.

एत्थ [अत्र] 26 10 here

एयकम्म [एतत्कर्मन्] 10.14. one who does that action.

एलय [एडक] 38.8. a ram.

ओगाढ [अवगाढ] 17.17. entered

√ओगाह [अव+गाह्] 55.1. to take bath

ओचूल [अवचूल] 15.22. a bridle.

ओचूलगालग [अवचूडालक] 48.13. dipping in water to the last lock of the head (c.)

ओट्ठ [ओष्ठ] 19.23 a lip.

ओमत्थिय [अवमथित] 19.19. withered, shattered

√ओमुय [अव+मुच्] 77.5. to release

ओरोह [अवरोध] 62.22. a harem

ओलुग्ग [अवरुग्ण] 19.18. diseased.

√ओलुह [अव+मृज्] 55.7. to rub

ओल्ल [आर्द्रचर्म] 48.21. a moist hide

√ओयाय [उप+याच्] 54.10 to beg the favour of.

√ओवील [उप+पीड्] 27.7. to harass.

ओवीलण [अवपीडन] 61.8. pressing

ओवील [उपपीडा] 48.5. pain; अवपीड-a crest-ornament

ओवीलेमाण [उपपीडयन्] 10.6. torturing

ओसह [औषध] 11.21. a medicine

ओसारिय [अपसारित] 17.21. drawn up

ओहय [अपहत] 19.21. put done

/ओहीर [D.]77.23. to doze

कइ [कति] 4.7. how many

ककुह [ककुभ] 19.1 . a hump

कक्ख [कक्ष] 53.24. an armpit

कक्खडिय [D] 18.2.rough

कच्छ [कक्षा] 17.18. loin-band (c.)

कच्छव [कच्छप] 15.8. a tortoise.

कच्छुल्ल [कच्छूमत्] 51.9. a person suffering from itches.

कज्ज [कार्य] 10.10. a work

कट्टु [कृत्वा] 7.28. having done

कट्ठ [काष्ठ] 8.2. wood.

कड [कृत] 9.1. done

कडगसक्कर [D.] 47.15. a peg made of bamboo (c)

कडिअ [कटी]17.23. a waist

कडुय [कटुक] 13.1. bitter

कडेवर [कलेवर] 8.15.a body

कणग [कनक] 66.15. gold.

कणकगर [D.]47.9.a small anchor-stone (c.)

कण्टअ [कण्टक] 8.6. a thorn.

कण्डू 10.21. itch.

कण्ण [कर्ण] 5.6. an ear.

कण्णीरह [कर्णीरथ] 17.3. a small chariot

कत्तो [कुतः] 64.15. from which place.

कत्थ [कुत्र] 39.25. where.

कत्थइ [कुत्रापि] 24 5. from somewhere.

कंत [कान्त] 76. 9. loving.

कन्दुअ [कन्दुक] 29. 4. a heating bowl.

√कप्प [क्लृप्] 5.15. to arrange, to make, to earn.

कप्प [कल्प] 15. 26. a kind of heaven.

कप्पडिय [कार्पटिक] 52. 25. a kind of mendicant.

कप्पणि [कर्तनी] 38. 5. a knife.

कप्पाय [कल्प+आय] 27. 8 proper tax (c)

कप्पिय [कृत] 38. 15. cut.

कमलोवम [कमलोपम] 54. 1. resembling a lotus.

कम्बल 19. 13. a dewlap.

कम्म [कर्मन्] 9. 1. an action.

कयत्थ [कृतार्थ] 53. 21. one with the object fulfilled.

कयर [कतर] 9. 13. which.

कयलक्खण [कृतलक्षण] 53. 22. possessing auspicious signs.

कयाइ [कदापि] 10.15 some time.

√कर [कृ] 5. 15. to do.

कर 10. 4. a tax.

करपत्त [करपत्र] 47. 12. a saw.

करयल [करतल] 13. 23. the palm of hand.

करोडिय [D.] 52. 28. a Kapalıka mendicant.

कलकल [D.] 46.6. water mixed with lime so as to boil.

कलंबचीरपत्त [D.] 47. 13. a kind of weapon.

कलिय [कलित] 17. 2. distinguished.

कलुस [कलुश] 10. 15. turbid.

कल्लाकल्लि [कल्य+कल्यं] 28. 19. every morning.

कवअ [कवच] 21. 18. an armour.

कवल्ली [D.] 29.. 4. a baking oven.

कवोय [कपोत] 53. 3. a pigeon.

कवलग्गाह [कवलग्राह] 61. 8. swallowing morsels (c.).

कविट्ठ [कपित्थ] 59. 4. a kind of fruit Guj. कोठुं.

कस [कषा] 27. 24. a whip.

कहं [कथम्] 6. 16. how.

कहा [कथा] 5. 18. a story.

कहिं [कुत्र] 50. 11. where.

काइ [काकी] 28. 21. a she crow.

कागणिमंस [काकिनीमांस] 18. 4. piece of flesh as small as Gunja fruit.

कायतिगिच्छा [कायचिकित्सा] 52. 19. the diagnosis of body.

कारण 10. 10. the cause leading to an action, consultation.

काल 3. 1. time. (N.)

काल [D.]59.2. blackened.

कालधम्म [कालधर्म] 63. 7. death.

कालमास 12. 7. time for death.

कालुण [कारुण्य] 5.14. mercy.

कालुणवडिया [कारुण्यवृत्तिका] 5. 14. the mode of living through mercy of others *i. e.* begging.

कास 10. 19. cough.

कासिल्ल [कास+इल्ल] 51. 10. suffering from cough.

किडिकिडियाभूय [किडि-किडियाभूत] 58. 5 making a rustling sound of bones.

किमि [कृमि]51 12. a worm.

किंसुअ [किंशुक] 70. 7. a kind of tree with red flowers Guj. केसुडा.

कीड [क्रीडा] 55. 2. sport.

√**कील** [क्रीड्] 66.15. to play.

कीलावण [क्रीडापन] 22. 18. sporting.

कीलिय [क्रीडित] 43. 25. played.

कुक्कडि [कुक्कुटी] 28. 22. a hen.

कुच्छि [कुक्षि] 49. 1. a womb.

कुच्छिल्ल [कुक्षि+ल्ल] 10. 19. stomach.

कुडंग [D.] 27. 3. a bamboo thicket.

कुडपास [कूटपाश] 60. 9. a noose to catch fish by alluring them.

कुडुम्बजागरिया [कुटुम्बजागरिका] 12. 17. wakefulness due to family-anxieties.

कुद्दालिया [कुद्दालिका] 28. 19. a spade.

कुन्त 10 5 extorting money at the point of a sword.

कुमरण 49. 26. a bad death.

कुमारभिच्च [कुमारभृत्य] 52. 19. the science of bringing up children.

कुल [कूल] 60.11. a bank.

कुविय [कुपित] 26. 18. angry.

कुहाड [कुठार] 47. 19. a hatchet.

कूयमाण [कूजत्] 51. 14. crying.

केइ [केऽपि] 4. 13. some.

कोउय [कौतुक] 55. 2. marks of black collyrium made on cheeks and ears to ward off evil (c.)

कोट्टिल्ल [D.] 47. 17. a kind of small hammer (c).

कोडि [कोटि] 15. 10. a crore.

कोडुंबिय [कौटुंबिक] 10. 9. the head of the family.

कोढ [कुष्ठ] 10. 21. leprosy.

कोढिल्ल [कुष्ठिमत्] 51. 9. a person suffering from leprosy.

कोप्पर [कूर्पर] 24. 20. an armpit.

कोलंब [D. गिरिप्रान्त] 26. 16. the skrit of a mountain.

कोवघर [कोपगृह] 63. 25. a house of anger.

[illegible] [D.] 18. 5. a whip. (c.)

खग्गि [बकी ?] 28. 21. a female crane (c.)

√**खण** [खन्] 15. 18. to dig.

खणण [खनन] 27. 7. digging.

खण्डपट्ट 27. 2. one who wears rags, a thief (N.).

खण्डपडह [खण्डपटह] 18. 5. a broken drum.

खण्डमल्ल [खण्डमल्लक] 51. 16. a broken cup.

खण्डिअ [खण्डित] 58. 26. made in pieces

खण्डी [D.] 26.18 a valley (c.)

खत्त [खनित्र] 27. 7. a spade

खत्तिय [क्षत्रिय] 42. 24. a Kshtriya.

खम्भ [स्तम्भ] 18. 24. a pillar.

खलीणमट्टिय [खलीनमृत्तिका] 15. 18 a lump of earth high up (N.) (c.).

खलुअ [D] 48. 16. an ankle.

खहयर [खेचर] 15. 13. a bird.

खाइम [खादिम] 8. 2. eatable.

√**खाय** [खाद्] 13. 2. to eat.

खार [क्षार] 13. 1. salt 46. 7. acid.

खिप्पाम् [क्षिप्रम्] 8. 20. quickly.

खीर [क्षीर] 22. 18. milk.

खील [कील] 47 14. a peg

खुज्ज [कुब्ज] 66. 14. a hunch-back.

खुर [क्षुर] 49. 20. a razor

खुरपत्त [क्षुर+पत्र] 47. 13. a razor.

खेड [D.] 9. 21. a small town with mud-walls.

खेल्लअ [क्रीडा] 23. 16. sport.

गढिय [गृद्ध] 24. 6. attached

गणिम [गणिम] 20. 21. things that can be numbered

गणिया [गणिका] 16. 22. a courtesan.

गण्ठिभेय [ग्रन्थिभेद] 27. 2. a pick-pocket.

गत्त [गात्र] 18. 2. a body.

गन्धवट्टुअ [गन्धवर्तक] 69. 13. the scented paste.

गन्धव्व [गान्धर्व] 65. 15. music.

गब्भ [गर्भ] 12. 20. foetus.

गय [गत] 16. 25. gait.

गल 60. 9. a hook to catch fish.

गामेल्लु [ग्राम+इल्ल] 10. 10. belonging to a village.

गायलट्ठी [गात्र+यष्टि] 55. 7. a body.

गालण [गालन] 12. 25. dropping (c.)

गावी [D.] 19 1. a cow.

गाह [ग्राह] 15. 9. a crocodile.

√गाह [ग्राहय्] 60. 11. to bring.

गाहावइ [गृहपति] 66. 19. a house-holder.

√गिण्ह [ग्रह्] 8. 2. to take, to hold.

गिद्ध [गृद्ध] 24. 6. greedy.

गिलाण [ग्लान] 52. 23. weak, ill.

गिह [गृह] 9. 4. a house.

गिहिधम्म [गृहधर्म] 76. 1. the religious duty of a house-holder

गीवा [ग्रीवा] 49. 20. a neck.

गुज्झ [गुह्य] 10. 10. a secret.

गुडा [D.] 17. 21. a protective cloth-covering for the body. (c)

गुडिय [गुडित] 17. 18. clad in armours. (c)

गुण्डिय [D] 18. 3. besmeared.

गुत्तिय [गुप्तिक] 23. 12. a watch-man.

गुलिया [गुटिका] 11. 21. a pill.

गेवेज्ज [ग्रैवेय] 17. 19. an ornament for neck.

गेह [गृह] 5. 14. a house.

गोट्ठिल्लअ [गोष्ठिक] 25. 25. a companion.

गोणत्त [गोत्व] 15. 16. the state of a bull.

गोण्ण [गौण] 41. 2. subsidiary.

गोण्ण [गौण] 22. 14. fitting to the qualities or sense.

गोत्तासअ [गोत्रासक] 21. 12. a proper name—meaning one who strikes terror among kine.

गोमण्डवअ [गोमण्डपक] 18. 24· a shed for cows.

गोत्त [गोत्र] 12. 23. family.

गोहा [गोधा] 52. 27. a lizard.

घर [गृह] 23. 16 a house.

घड [घट] 51. 16 a pot.

घाअ [घात] 27. 5. killing.

घायावण [घात] 31. 19. killing.

घुट्ठ [घुष्ट] 77. 15. proclaimed.

घूई [घूकी] 28. 21. a she-owl.

चउक्क [चतुष्क] 10. 25. a square.

चउन्नाण [चतुर्ज्ञान] 3. 5. four kinds of knowedge. (N.)

चउप्पअ [चतुष्पद] 15. 12. a quadruped.

चउप्पुड [चतुष्पुट] 8. 9. folded four times.

चउरिन्दिय [चतुरिन्द्रिय] 15. 13. a creature possessing four sense-organs.

चउव्विह [चतुर्विध] 22. 22. fourfold.

चउसट्ठि [चतुःषष्टि] 16. 21. sixty-four.

चक्खु [चक्षुष्] 5 10. an eye.

चच्चर [चत्वर] 10. 25. a court-yard. a square.

चडयर [D.] 5 13 a swarm. (c.)

चन्दसुरपासणिय [चन्द्र सूर्य दर्शन] 22 11. a rite to show the sun and the moon to the child.

चम्पग [चम्पक] 23 5. a kind of a flower.

चम्म [चर्मन्] 33. 15. hide, leather.

चम्मपट्ट [चर्मपट्ट] 47. 15. a leather-band.

चय [च्यव] 16. 1. a body, a fall. (c.)

चाउद्दस [चतुर्दशी] 78. 11. the 14th. day of the month.

चाउरंगिणी [चतुरंगिनी] 34. 5. an army consisting of four divisions (1) elephants (2) horses (3) chariots(4)foot-soldiers.

चारग [चारक] 46. 15. a prison.

चारुवेस [चारुवेश] 16. 25. fine dress.

चिच्चिसद्द [चिच्चीशब्द] 21. 4. a sort of crutching sound.

चिंचा [D [अम्बिलिका] 47. 6, a tamarind.

/चिट्ठ [स्था] 7. 28. to stand.

चिन्धपट्ट [चिह्नपट्ट] 17. 25. a long piece of cloth to gird up the loins.

चिराइय [चिरायित] 4. 23. old. (c.)

चुअ [च्युत] 50. 10. fallen.

चुण्ण [चूर्ण] 18. 3. powder.

चुण्णय [D. ?] 18. 3. frightened(c.)=संत्रस्त.

चुल्लपिय [क्षुल्ल+पितृ] 27. 23. younger brother of the father; uncle.

चुल्लमाउआ [क्षुल्ल+मातृका] 27. 26. the wife of an uncle, an aunt.

चेइअ [चैत्य] 3. 2. a sanctuary, a temple.

चेलुक्खेव [चेलोत्क्षेप] 77. 14. flying of garments

चोक्ख [चोक्ष] 33. 14. clean.

चोत्थ [चतुर्थ] 15. 6 fourth.

चोद्दसपुव्वी [चतुर्दशपूर्विन्] 3. 5. one knowing 14 Purvas, the pre-canonical texts of Jainas.

चोद्दसम [चतुर्दश] 28. 3. fourţeenth.

चोद्दसी [चतुर्दशी] 43. 2. the fourteenth day.

चोरपल्ली 26. 15. a village of thieves

चोसट्ठ [चतुःषष्टी] 44. 26. sixty-four.

छट्ट [षष्ठ] 15. 7 sixth.

छट्ठ–क्खमण [षष्ठक्षमण] 51.21. the fast upto the sixth meal.

छट्ठंछट्ठेण [षष्ठंषष्ठेन] 17. 14. observing a fast upto every sixth meal.

छडछडस्स 48. 4. an onomatopoetic work. (c)

छड्डण [छर्दन] 61. 7. vomitting.

छत्त [छत्र] 17. 2. an umbrella

छल्ली [D.] 11. 19. bark.

छागलिय छागलिक] 38 6. a goat-herd

√छिन्द [छिद्] 18. 4. to cut.

छिड्ड [छिद्र] 24. 9. a weak point.

छिप्पतूर [क्षिप्रतूर] 30. 1. a trumpet that blows switfly.

छिव [D.] 47. 6. a moist hide (c.).

√छुहाव [क्षोभय्] 48 11. to brandish.

छूढ [क्षिप्त D.] 22. 27. thrown away.

छेप्प [D.] 19. 11. a tail.

जइ [यदि] 3. 15. if.

जओ [यतः] 7. 19. whence.

जक्ख [यक्ष] 4. 22. a kind of demigods

जक्खाययण [यक्षायतन] 4. 23. a temple dedicated to a yaksha.

जगोल [D.] 52. 19. the science of removing poisons and poisonous stings (c).

जण [जन] 5 19. man, people.

√जत्त [यत्] 64. 15. to try.

जप्पभिइं [यत्+प्रभृति] 12. 12. beginning from which.

जंपिय [जल्पित] 53.24. talk.

जंभा [जृम्भा] 60. 7. a device to catch fish.

जमगसमग [यमकसमक] 10. 17. simultaneously.

जम्म [जन्मन्] 53. 23. birth.

जम्मण [जन्मन्] 80. 15. birth.

जम्मपक्क [जन्मपक्व] 59. 2. naturally cooked (c.).

जर [ज्वर] 10. 19. fever.

जलयर [जलचर] 15. 8. an aquatic animal.

जहण [जघन] 17. 1. loins.

जहा [यथा] 4. 3. as.

जहानामए [यथानामक] 8. 14. namely.

जहाविभवं [यथाविभव] 65. 5. according to his state.

जहोइयं [यथोचित] 19. 20. as was deserving.

जा [यावत्] 7. 28. as long as.

जाइ [जाति] 5. 4. birth.

जाइअंध [जात्यंध] 5. 4. blind by birth.

जाइसंपन्न [जातिसंपन्न] 3. 4. possessing the knowledge of previous birth.

जागरिया [जागरिका] 22. 11. a rite to keep awake observed by the relatives on the sixth night after the birth of a child; 12. 17. wakefulness

√जाण [ज्ञा] 7.20. to know.

जाणअ [ज्ञायक] 11. 4. a knower.

जामाउआ [जामातृ] 28. 1. the son-in law.

जाणु [जानु] 24. 19. a thigh.

जायअ [जातक] 7. 7. born.

जायनिंदुआ [जातनिंदुता] 22. 2. a woman who gives birth to still-born children.

जायमेत्त [जातमात्र] 20. 23. as soon as born.

जायसड्ढ [जातश्रद्ध] 3. 12. one in whom faith is produced.

जाव [यावत्] 3. 6. upto.

जाहे [यावत्] 43. 4. so long as.

जिब्भ [जिह्वा] 19. 12. a tongue.

जिमिय [D.] 29. 23. eaten.

जुगलत्त [युगलत्व] 40. 25. in the state of twins.

जुत्त [युक्त] 17. 1. fitting.

जुय [युग] 18. 3. a pair.

जुवराया [युवराज] 62. 24. a crown-prince.

जूय [द्यूत] 23 16. gambling.

जूयगर [द्यूतकर] 47. 23. a gambler.

जूह [यूथ] 38. 10. a herd.

जेट्ठ [ज्यष्ठ] 6. 11. eldest.

जोणिसूल [योनिशूल] 23. 24. pain in the female genital organ.

जोव्वण [यौवन] 80. 15. youth.

झय [ध्वज] 17. 2. a banner.

झाणकोट्ठ [ध्यानकोष्ठ] 3. 11. engrossed in the granary of meditation.

√झि [ध्यै] 19. 21. to think.

झिल्लिरी [D.] 60. 8. a kind of net.

√झूस [शुष्] 79. 21. to emaciate oneself.

टिट्टिभि [टिट्टिभी] 28. 21. a kind of a bird.

ठाणिज्ज [स्थानीय] 67. 6. a place.

√ठाव [स्थापय्] 21. 14. to place.

ठिअ [स्थित] 33. 18. stood.

ठिइ [स्थिति] 12. 8. life.

ठिइवडिय [स्थितिपतिता] 22. 10. a ceremony at the birth of a child.

डम्भण [दम्भन] 47. 17. a big needle.

√डह [दह्] 55. 9.to burn.

णं [D.] 3. 15. a particle.

ण्हाय [स्नात] 67.12. bathed.

तउय [त्रपुष] 46. 5. tin.

तए [ततः] 3. 11. then.

तओ [ततः] 12. 9. then.

तच्च [तृतीय] 11. 7. third.

तच्छण [तत्क्षण] 11.1 8. cutting of skin.

√तज्ज [तर्ज्] 10. 7. to discard.

तण [तृण] 19. 2. grass.

तत्त [तप्त] 40. 21. hot

तत्थ [तत्र] 4. 23. there.

तत्थ [त्रस्त] 13. 25. frightened.

तन्त [तान्त] 11. 25. mentally tired.

तन्त [तन्त्री] 47. 10. a rope.

तप्पण [तर्पण] 11. 19. fattening of the body.

तप्पभिइ [तत्प्रभृति] 12. 13. beginning from that time.

तम्ब [ताम्र] 46. 4. copper.

तलवर [D.] 10.9. a royal officer (c.).

तलिअ [तलित] 19. 13. fried.

तवंअ [तपक] 29. 4. an oven.

तवस्सी [तपस्विन्] 7. 18. an ascetic.

तह-त्ति [तथा-इति] 13. 21. let it be so.

तहा [तथा] 5. 18. like that.

तहारूव [तथारूप] 7. 18. of that sort.

तं [तद्] 4. 3. that.

√ताल [तड्] 10, 7. to beat

√ताव [तापय्] 70. 6. to heat.

ताहे [तावत्] 43 5. then.

ति [त्रि] 24. 18. three.

तिकरण [त्रिकरण] 77. 11. three instruments i. e. mind, speech and body.

तिक्खुत्तो [त्रिकृत्वः] 3. 13. thrice.

तिग [त्रिक] 10. 25. the place where three roads meet.

तित्थगर [तीर्थंकर] 4. 9. one who has established Tirtha or right path.

तिंदूस [D.] 66. 15. a ball.

तिरिक्ख [तिर्यच्] 15. 8. a lower living being

तिरिय [तिर्यच्] 25. 6. a lower being.

तिलंतिलं 18. 4. in small pieces like the grains of sesamum.

तिवलिय [त्रिवलिक] 24. 18. three folds.

तिविह [त्रिविध] 77. 11. of three sorts.

तिसिर [D] 60. 7. a kind of net.

तिहि [तिथि] 68. 6. a day.

तुट्ठ [तुष्ट] 6. 27. satisfied.

तुप्पिय [D.] 18. 2. besmeared.

तूवर 13. 2. astringent.

तेइन्दिय [त्रीन्द्रिय] 15. 14. a creature possessing three sense-organs.

तेउ [तेजस्] 15. 15. fire.

तेगिच्छी [चिकित्सिन्] 11. 4. a physician.

तेडि [तटी] 15. 19. a bank.

तेत्तीस [त्रयस्त्रिंशत्] 59. 14. thirty-three.

तेरस [त्रयोदश] 15 10. thirteenth.

तेरसम [त्रयोदश] 28. 4. thirteenth.

तेल्ल [तैल] 46. 7. oil.

थण [स्तन] 17. 1. breasts.

थलयर [स्थलचर] 28 50. land animals.

थासग [स्थासक] 17 22. a small mirror.

थिमिय [स्तिमित] 9. 18. free from any fear

थिर [स्थिर] 14. 9. stable.

थिविथिविय [D.] 51. 11. dripping.

थेर [स्थविर] 15. 21. an elder.

दग [उदक] 55. 7. water.

दच्चा [दत्वा] 9. 14. having given.

दढप्पहार [दृढप्रहार] 26. 22. one who deals a heavy stroke of weapon.

दण्डअ [दण्डक] 5. 12, a stick.

दण्डिखण्डवसण 51. 15. a person wearing a cloth sewn in the middle.

दब्भ [दर्भ] 78. 14. a kind of grass.

दब्भतिण [दर्भतृण] 47. 19. Darbha grass.

दसद्धवण्ण [दशार्धवर्ण] 77. 13. of five colours.

दंसण [दर्शन्] 12. 24. sight.

दरिसणिज्ज [दर्शनीय] 34. 14 of pleasant sight.

/**दलय** [दा] 11. 7. to give.

/**दवाव** [दापय्] 48. 17. to cause to give.

दव्वसुद्ध [द्रव्यशुद्ध] 77. 10. pure in materials.

दसम [दशम] 3. 16. tenth.

दसरत्त [दशरात्र] 34. 16. lasting for ten nights.

दह [ह्रद] 60. 6. a lake

दाअ [दाय] 80. 16. share

दाम [दामन्] 29. 26. a noose, a rope (c)

दाय 54. 11. a share in property.

दारअ [दारक] 5. 4 a boy.

दारग [दारक] 5. 6. a boy.

दारिय [दारिका] 54. 11. a *girl*

***दालिम** [दाडिम] 59. 4. a* pomegranate.

दाह 10. 19. a burning sensation in the body.

दाहिणपुरत्थिम [दक्षिणपूर्व] 9. 20. south-easterly.

दिट्ठ [दृष्ट] 9 2. seen.

दिट्ठी [दृष्टि] 10. 20. sight.

दिन्न [दत्त] 26. 18. given.

दिव्व [दिव्य] 77. 13. a miracle

दिसिभाअ [दिग्भाग] 4. 21. a direction.

दीह [दीर्घ] 59. 1 long.

दुग्ग [दुर्ग] 33. 17.

दुच्चिण्ण [दुश्चीर्ण] 8. 16. wicked.

दुद्ध [दुग्ध] 53. 23. milk.

दुद्धिय [दुग्धिक] 15. 14. possessing milk.

दुप्पडिक्कन्त [दुष्प्रतिक्रान्त] 8. 26. unrepented

दुप्पडियाणन्द [दुष्प्रत्यानन्द] 10. 1. difficult to be pleased.

दुप्पहंस [दुष्प्रध्वंस] *26 19. difficult to be destroyed.*

***दुब्बल** [दुर्बल] 52. 23.* weak.

दुरहियास [दुरधियास] 12. 12. unbearable.

√दुरुह [उद्+रुह्] 33. 15. to climb,

दुल्लभ [दुर्लभ] 26. 18. difficult to obtain.

दुवार [द्वार] 8. 13 a door

दुवे [द्वे] 13. 10. two.

दुह [दुःख] 4. 4. a bad act.

दुहट्ट [दुःखार्त] 12 6 pained in body.

दूइज्जमाण [द्रवत्]. 76. 19. going, moving.

देज्ज [देय] 10. 5. compulsory contribution.

देवाणुप्पिय [देवानांप्रियः] 6.25. the beloved of gods.

देसप्पन्त [देशप्रान्त] 26. 14. border of the country.

देसीभासा [देशीभाषा] 16.24. vernaculars.

देहंबली [देहबलि] 51. 16. the alms (c.).

दो [द्वि] 4. 3. two.

दोउयरिय [द्वि+उदरिक] 51.9. a person suffering from dropsy.

दोच्च [द्वितीय] 11 7. second.

धमणि [धमनी] 13.10. a vein.

धम्म [धर्म] 6 4. a doctrine.

धम्मायरिय [धर्माचार्य] 7. 22. the teacher of the doctrine.

धरणीयल [धरणीतल] 13. 5 the surface of the earth.

धरिम [धरिमन्] 22. 21. things that can be sold by weight.

'धस'त्ति [धस-इति] 23. 5 an onomatopoetic word to indicate fall.

धाई [धात्री] 22 17. a nurse.

धिइ [धृति] 24.6. happiness.

धिसर [D.] 60. 8. a kind of net.

धुव [धूप] 55. 9. incense

धूया [दुहितृ] 28. 1. a daughter.

धेज्ज [ध्येय] 12. 19. fit to be thought about.

नई [नदी] 15. 18. a river.

नक्क [D.] 13. 10. a nose.

नक्खत्त [नक्षत्र] 68. 6. a constellation

√नज्ज [ज्ञा pass] 49. 26. to be known,

नत्तुअ [नप्तृक] 28. 2. a grandson.

नत्तुइणीअ [नप्तृभार्या] 28. 3. the wife of a gradson.

नत्तुई [नप्तृकी] 28. 2. a grand-daughter.

नत्तुयापई [नप्तृकापति] 28. 2. the husband of the granddaughter.

नत्थि [नास्ति] 5. 5. is not.

नपुंसगकम्म [नपुंसककर्मन्] 25. 11. the work of a eunach.

√नमंस [नम्] 3. 13. to bow down.

नयर [नगर] 4. 10. a town.

नयरी [नगरी] 3. 1. a city.

नरग [नरक] 9. 2. a hell.

नवरं [D.] 75. 13. only.

नहच्छेअण [नखच्छेदन] 47. 19. a nail-cutter.

नाइ [ज्ञाति] 21. 11. a relation.

नाडअ [नाटक] 65. 16. a drama.

नाणी [ज्ञानिन्] 7. 18. a knower.

नामधेज्ज [नामधेय] 21. 3. a name.

नास [नासिका] 5. 6. a nose.

नाली [नालिका] 13. 7. arteries.

निउण [निपुण] 16. 25. clever

निक्कण [निष्कण] 27. 8. without corn.

निक्किट्ठ [निःकृष्ट] 29. 25. taken out.

निक्खमण [निष्क्रमण] 79. 15. going out; giving up worldly life.

निक्खेव [निक्षेप] 23. 1. throwing.

निगर [निकर] 47. 4. collection.

√निग्गच्छ [निर्+गम्] 5. 21. to go out.

निग्गन्थ [निर्ग्रन्थ] 75. 23. the knotless—i. e. belonging to Jain creed.

निग्गम [निर्गम] 26. 18. going out.

निग्गग [निर्गत] 3. 7. gone out

निच्चेट्ठ [निश्चेष्ट] 70. 14. lifeless.

निच्छूढ [निक्षिप्त] 23. 15. thrown out.

√निच्छुभ [निर्+क्षिप्] 23. 13. to throw out.

√निज्जा [निस्+या] 66. 19. to go out.

निडाल [ललाट] 24. 18. a forehead.

निण्हवण [निह्नवन] 15. 18. art of making oneself concealed.

निच्छअ [निश्चय] 10. 11. a resolution.

नित्तेय [निस्तेजस्] 19. 19. without lustre.

नित्थाण [निःस्थान] 27. 8. destitute of residence.

निद्दाण [निदान] 11. 14. the cause.

निद्धण [निर्धन] 10. 7. deprived of wealth.

√निप्पक्ख [निस्+पक्षय] 58. 23. to make wingless.

निप्पाण [निष्प्राण] 70. 14. lifeless.

निप्फन्न [निष्पन्न] 22. 14. accompanied with.

निब्बुड्ड [निमज्जित] 22. 24. plunged doun.

निब्भय [निर्भय] 19. 2. fearless.

निम्मंस [निर्मांस] 29. 18. fleshless.

नियग [निजक] 21. 11. one's own.

नियत्त [निकृत्त] 23. 5. cut.

नियत्थ [निवस्त] 18. 3 a cloth.

नियल [निगड] 47. 3. a fetter.

निरुवसग्ग [निरुपसर्ग] 19. 2. withoul calamity.

निरुह 11. 17. an enema with concoction of herbs

निवाडिय [निपातित] 77. 14. thrown.

निविट्ट [निवृत्त] 12. 3. stopped.

/**निवेस** [नि+वेशय्] 49. 20. to put.

निवेसिय [निवेशित] 54. 10. placed (used as a noun).

निव्वत्त [निवृत्त] 22. 13. finished.

निव्वाघाअ [निर्व्याघात] 22. 19. without an abstacle

निव्विण्ण [निर्विण्ण] 61.14. dejected.

/**निसीयाव** [नि+सीदय्] 27. 73. to seat.

निहि [निधि] 54. 12. a treasure.

नीय [नीच] 17. 16. low

नीहरण [निर्हरण] 21. 13. taking away the dead body.

नेयव्व [ज्ञातव्य] 73. 17. should be known.

नेरइय [नारकिक] 6. 2. a hell-dweller.

नेरइयत्ता [नारकिकत्व] 12. 8. the condition of being a hell-dweller.

नेह [स्नेह] 18. 2. oil.

पइ [पति] 23. 4. a husband.

पउर [प्रचुर] 19. 2 many.

पओयण [प्रयोजन] 7. 4. a reason, an object.

पक्खर [D.] 17. 22. the covering for body.

पक्खी [पक्षिन्] 15. 4. a bird.

पगड्ढिज्जमाण [प्रकृष्यमाण] 5. 13. being dragged.

पगलन्त [प्रगलत्] 51. 12. dripping.

पङ्गुल [पङ्गु+ल] 5. 5. lame

पच्चक्खं [प्रत्यक्षम्] 9. 2. visibly, before the very eyes.

/**पच्चणुभव** [प्रति+अनु+भू] 9. 2. to experience.

पच्चाया [प्रति+आ+इ] 14. 23. to return.

पच्चुत्तर [प्रति+उत्+तॄ] 55. 3. to come out.

पच्छण [प्रच्छेदन] 11. 18. cutting skin a little.

पच्छा [पश्चात्] 8. 21. behind.

पच्छाय [प्र+च्छादय्] 48. 14. to cover.

पज्ज [पायय्] 47. 25. to cause to drink.

/पज्जुवास [परि+उप+आस्] 3.14. to wait upon.

पंचपुल [D.] 60.6. a kind of net for catching fish.

पंचाणुव्वइय [पंचानुव्रतिक] 76. 1. consisting of five Anuvratas (N.).

पंचिन्दिय [पञ्चेन्द्रिय] 15. 8. a living being with five senses.

पट्ट [पट्ट] 46. 10. the ornament worn on forehead.

पट्टय [पट्टक] 68.20. a woolen seat. Guj. बाजठ.

/पड [पत्] 7. 9. to fall.

पड [पट] 55. 3. cloth.

पडाग [पताका] 17. 19. banner.

पडागाइपडाग [पताकातिपताका] 58. 18. a kind of a fish.

पडिकप्पिय [प्रतिकल्पित] 17. 19. well-equipped.

पडिक्कन्त [प्रतिक्रान्त] 15.25. expiated for sins.

पडिगय [प्रतिगत] 3. 8. returned.

पडिजागरमाण [प्रतिजाग्रत्] 5. 9. remaining watchful.

/पडिनिक्खम [प्रति+निस्+क्रम्] 6. 28. to go out.

पडिनियत्त [प्रतिनिवृत्त] 67. 5. returned.

पडिबन्ध [प्रतिबन्ध] 76. 30. obstruction.

पडिबोहिय [प्रतिबोधित] 16. 23. awakened.

/पडियाइक्ख [प्रति+आ+ख्या] 12. 2. to abandon, to reject.

पडियार [प्रतिकार] 61. 14. a remedy.

/पडिलाभ [प्रतिलाभय्] 77.9. to cause to accept.

√पडिवज्ज [प्रति+पद्] 76. 2. to take up.

√पडिवाल [प्रति+पालय्] 33. 18. to wait for.

√पडिविसज्ज [प्रति+वि+सृज्] 35. 8. to give leave.

√पडिसुण [प्रति+श्रु] 13. 22. to promise.

√पडिसेह [प्रति+सेध्] 33. 8. to stop.

पड्डय [D.] 19. 2. a calf.

पढम [प्रथम] 4. 15. first.

पढममल्ल [प्रथममल्ल] 26. 22. the foremest warrior.

पणतीस [पंचत्रिंशत्] 72. 12. thirty five.

पणवीस [पंचविंशति] 25. 1. twenty five.

पण्डिय [पंडित] 16. 21. clever.

पण्डुलइय [पांडुकृत] 19. 19. blanched, paled.

पण्हवण [प्रस्नपन] 25. 19. softening.

पण्हावागरण [प्रश्नव्याकरण] 3. 16 the name of the tenth principal text of the Jain canon.

पत्त [पत्र] 11. 20. a leaf.

पत्त [प्राप्त] 54. 3. obtained, 15. 25. arrived at.

पत्त [पात्र] 67. 21. a fit object.

√पत्थ [प्र+अर्थय्] 12. 5. to desire.

पत्थिय [प्रस्थिका] 28. 19. a basket

पन्थकोट्ट [D.] 10. 6. waylaying travellers.

पन्थकोट्ट [पान्थकुट्ट] 27. 6. thieves who waylay travellers.

पन्नत्त [प्रज्ञप्त] 3. 17. laid down.

पन्नत्ति [प्रज्ञप्ति] 17. 15. the name of Bhagavati Sutra.

पन्नरसम [पञ्चदश] 28. 4. fifteenth.

पबाह [प्रबाध] 64. 16. a trouble.

पभणिय [प्रभणित] 54. 2. speaking.

पभिइ [प्रभृति] 25. 17. beginning from.

पभू [प्रभु] 78. 1. a lord.

/पमज्ज [प्र+मृज्] 55. 6. to clean.

पमोय [प्रमोद] 34. 16. a festival.

पम्हल [पक्ष्मल] 55. 7. shaggy.

पया [प्रजा] 14. 9. subjects.

/पया [प्र+जन्] 54. 11. to give birth to.

पयाय [प्रयात] 17. 3. gone.

पयार [प्रकार] 23. 18. kind.

पयोग [प्रयोग] 25. 18. application.

परसु [परशु] 23. 4. an axe.

परंमुह [पराङ्मुख] 8. 13. with face turned away.

पराभव 10. 5. insults.

/परामुस [परा+मृश्] 55. 6. to feel, to touch. 11. 14. to examine.

परक्कम [पराक्रम] 33. 25. bravery.

परिक्खित्त [परिक्षिप्त] 24.15. caught in the midst of.

परिग्गहिय [परिगृहीत] 22. 17. surrounded, favoured 13. 23. holding.

परिचत्त [परित्यक्त] 12. 3. abandoned.

/परिजाण [परि+ज्ञा] 63. 10. to recognise.

परिणय [परिणत] 27. 13. the end(of learning) (N.)

/परिणाम [परि+नाम्] 8. 22. to turn into, to result.

परितन्त [परितान्त] 12. 1. tired both physically and mentally.

परित्तीकय [पर्याप्तीकृत] 77. 12. reduced, limited.

परिपेरन्त [परिपर्यन्त] 28. 20. outskirts.

/परिभाअ [परि+भावय्] 19. 15. to enjoy

परियट्टय [परिवर्तक] 8. 1. change.

परियण [परिजन] 21. 11. an attendent.

परियाग [पर्याय] 15. 24. a bow.

परियारग [परिचारक] 12.3. an attendent.

/परिवस [परि+वस्] 4. 24. to dwell.

परिवुड [परिवृत] 23. 7. surrounded.

'परिस्सव [परि+स्रु] 13. 11. to ooze out.

परिसा [पर्षदा] 3. 7. a congregation.

परिसुक्क [परिशुष्क] 19. 14. dried.

'परिहे [परि+धा] 55. 8. to put on.

पवह [प्रवह] 13 7. a flow

पवहण [प्रवहण] 60. 6. draining.

पवाय [प्रपात] 26. 17. a fali.

'पव्वअ [प्र+व्रज्] 15. 22. to take renunciation.

पसन्ना [प्रसन्ना] 19. 15. a kind of grape wine.

पसय [D.] 38. 9. a kind of deer.

'पस्स [दृश्] 10. 12. to see.

पंसु [पांशु] 43. 24. dust.

पह [पथिन्] 10. 25. a path.

पहयर [D.] 5. 13. a swarm. (c.)

पहरण [प्रहरण] 17. 20. a weapon.

पहाण [प्रधान] 10. 14. principal.

'पहार [प्र+धारय्] 33. 2. to resolve.

'पाउण [प्र+आप्] 15. 24. to take to.

पाउब्भूय [प्रादुर्भूत] 3. 8. appeared.

पाउया [पादुका] 77. 5. sandals.

पाउस [प्रावृष्] 15.18. rain.

पाग [पाक] 69. 10. heating.

पागार [प्राकार] 26. 16. a rampart.

'पाड [पातय्] 47. 24. to fell.

पाडण [पाटन] 12. 25. abortion.

पाण [प्राण] 18. 4. life.

पाढअ [पाठक] 51. 18. one who has read or studied.

पाणिग्गहण [पाणिग्रहण] 80. 16. a marriage.

पाणीय [पानीय] 26. 17. water.

पामोक्ख [प्रामुख्य] 62. 21. and others.

पायाया [प्रजाता] 13. 17. gave birth.

पाय [पाद] 5. 6. a foot.

पायच्छित्त [प्रायश्चित्त] 24. 14. expiation.

पायण्डुय [पायान्दुक] 47. 3. fetters for feet.

पायरास [प्रातराश] 35. 1. break-fast (c.)

पायवडिया [पादपतिता] 32. 7. fallen on feet.

पायविढ [पादपीठ] 77. 4. a foot-stool.

पारणग [पारणक] 51. 23. the fast-breaking time.

पारदारअ [पारदारक] 27. 2. a debauchee.

पारिछेज्ज [पारिछेद्य] 22. 22. things that can be counted.

पारेवइ [पारावती] 28. 21. a she-pigeon.

पाँलअ [पालक] 46. 15. a guard.

पाव [पाप] 9. 1. sinful.

पावयण [प्रवचन] 75. 28. the scripture.

/**पास** [दृश्=पश्य्] 6. 12, to see.

पासत्थ [प्रशस्त] 56. 14. gracefully finished.

पासवण [प्रस्रवण] 78. 13. urine.

पासईय [प्रासादित] 34. 14. pleasing.

पासाय [प्रासाद] 80. 16. a palace.

पसायवडिंसय [प्रासादावतंसक] 63. 1. a fine palace.

पाहुड [प्राभृत] 31. 25. a present

पि [अपि] 11. 7. even.

पिअ [प्रिय] 76. 9. dear.

पिट्ठओ [पृष्ठतः] 8. 7. from the back.

पिडअ [पिटक] 28. 19. a basket.

पिउस्सियपइय [पितृस्वसृपति] 28. 3. a husband of the father's sister.

पिप्पल [D.] 47. 16. a small razor.

पिय [प्रिय] 18. 4. deer.

पिव [अपि+इव] 30. 2. as if.

/पिह [पि+धा] 36. 6. to close.

/पीय [पा] 13. 2. to drink.

/पीह [स्पृह] 12. 5. to desire.

पुक्खरिणी [पुष्करिणी] 54. 24. a lake.

/पुच्छ [पृच्छ्] 11. 15. to ask.

पुञ्ज 47. 4. a collection.

पुटपाग [पुटपाक] 11. 19. a medicine prepared by boiling medicinal herbs in a closed earthen pot.

पुढवी [पृथ्वी] 12. 7. earth

पुढवीकाअ [पृथ्वीकाय] 15. 15. an earth-body.

पुण्ण [पूर्ण] 13. 17. complete.

पुत्त [पुत्र] 5. 3. a son.

पुप्फ [पुष्प] 11. 20. a flower.

पुमत्ता [पुमन्+ता] 15. 20. the state of being a man.

पुरओ [पुरतः] 5. 12. in the front.

पुरापोराण [पुरापुराण] 8. 26. done in the past.

पुरिस [पुरुष] 5. 11. a man.

पुरिसक्कार [पुरुषकार] 33. 24. manliness.

पुरोहिअ [पुरोहित] 42. 8. a chaplain.

पुव्व [पूर्व] 9. 13. previous.

पुव्वरत्तावरत्तकालसमय [पूर्वरात्रापररात्रकालसमय] 12. 16. a mid-night (c.).

पुव्वाणुपुव्विं [पूर्वानुपूर्वम्]3. 6. in successive order.

पुव्वावरण्ह [पूर्वापराण्ह] 33. 16. the first part of the afternoon.

पूय 13. 8. pus.

पूयत्त [पूयत्व] 8. 21. the form of pus.

पेरन्त [पर्यन्त] 26. 18. a skirt.

/पेल्ल [प्र+ईर] 15. 19. to slide.

पेल्लुअ [D.] 25. 8. a young one. (c.)

पोय [पोत] 22. 22. a boat.

पोरिसी [पौरुषी] 51. 24. the three hours' period which is measured with the help of a man's shadow

पोसहिअ [उपोषित] 78. 15. observing fast.

पोसह [उपोषथ] 78. 15. a fast.

पोसहशाला [पोषधशाला] 78. 12. a hall for observing fast.

फरिह [परिखा] 26. 17. a ditch.

फलअ [फलक] 29. 24. a shield.

फलविित्तिविसेस [फलवृत्तिविशेष] 9. 1. the peculiar nature of the result.

फुट्ट [स्फुटित] 5.13. sprouted.

फुल्ल [स्फुटित] 70. 6. bloomed.

बज्झ [बद्ध] 18. 4. kept tied, held.

बत्तीस [द्वात्रिंशत्] 16. 23. thirty two.

बत्थिकम्म [बस्तिकर्मन्] 11. 17. an enema

बन्दिग्गहण [बन्दिग्रहण] 27. 6 seizing prisoners.

बम्भयारी [ब्रह्मचारिन्] 15. 24. a celibate.

बलीवद्द [बलीवर्द] 19. 1. a bullock.

बहिया [बहिः] 4. 21. outside.

बहिर [बधिर] 5. 5. deaf.

बारसम [द्वादश] 22. 13. twelfth.

बालत्तण [बालत्व] 80. 15. childhood.

बालघायअ [बालघातक] 47. 23 a child-killer.

बावत्तरि [द्विसप्तति] 16. 21. seventy-two.

बावीस [द्वाविंशति] 48. 24. twenty-two.

बाहिर [बाह्य] 23.1. outside.

बाहिराहिय [बहिराहित] 27. 3. exiled.

बीअ [बीज] 11. 20. seed.

√**बुज्झ** [बुध् passive] 50. 17. to come to life.

बेइन्दिय [द्वीन्द्रिय] 15. 14. a creature possessing two sense–organs.

बेमि [ब्रवीमि] 16. 5. I speak.

भइ [भृति] 28. 18. wages.

भगवं [भगवत्] 7. 2. divine lord.

भगंदर 10. 19. fistula.

भगंदरिय [भगंदरमत्] 51.9. a person suffering from fistula.

भज्जणअ [भर्जनक] 29. 4. a baking–pan.

भज्जिय [भर्जित] 19. 13. roasted.

भणिय [भणित] 16. 25. speech.

भण्डग [भाण्डक] 22. 22. things for sale.

भत्त [भक्त] 28. 18. food.

भत्तपाण [भक्तपानीय] 5. 9. food and water.

भत्तवेला [भक्तवेला] 7. 25. the time for food.

भत्तघर [भक्तगृह] 77. 8. pastry.

भन्त [D.] 3. 15. a respectful term of address to a holy man.

√**भर** [भृ] 8. 3. to fill.

भर 10. 4. custom–duties.

भारिया [भार्या] 54. 13. a wife.

भाय [भाग] 54. 11. a share.

√**भास** [भाष्] 10. 13. to speak.

भिउडि [भ्रूकुटि] 24. 18. a brow.

भिक्खग [भिक्षुक] 52. 25. a beggar.

भिसिर [D.] 60. 7. a kind of net.

भीय [भीत] 13. 25. afraid.

भुक्खा [बुभुक्षिता] 19. 18. hungry.

भुज्जो [भूयः] 15. 11. again.

भुयपरिसप्प [भुजपरिसर्प] 15. 13. a reptile crawling on hand.

भूमिघर [भूमिगृह] 5. 9. a subterranean house.

भूमिया [भूमिका] 44. 10. a place.

भूयविज्जा *[भूतविद्या] 52. 20.* the science of controlling the influences of evil spirits (c.).

भेअ [भेय] 34. 6. schism, division.

भेज्ज [भेद्य] 10. 5. punitive taxes.

भेसज्ज [भैषज्य] 11. 21. medicines made of a nnmber of articles.

भोच्चा *[भुक्त्वा] 9. 14.* having enjoyed.

भोयण [भोजन] 33. 12. food.

√भोयाव [भोजय्] 69. 15. to feed.

मउड [मुकुट] 46. 10. a crown.

मगर [मकर] 15. 9. an alligator.

मग्ग [मार्ग] 5. 14. a way.

मग्गइअ [D.] 33. 16. fastened on hand. (c.)

मच्छ [मत्स्य] 15. 8. a fish.

मच्छखलअ [मत्स्यखलक] 60. *12. a clean place for* drying fish.

मच्छंधर [मत्स्यांधल ?] 60. 6. a device for catching fish.

मच्छपुच्छ [मत्स्यपुच्छ] 60. 7. a device for catching fish.

मच्छिय [मात्स्यिक] 50. 15. a fisherman.

मच्छिया [मक्षिका] 5. 13. a bee.

मज्ज [मद्य] 23. 19. wine.

मज्जण [मज्जन] 22. 18.

मज्जाइया [मज्जाविता] 70. 1. bathed.

'**मज्जाव** [मज्जाय्] 68. 21. to press

मज्झ [मध्य] 46. 1. middle.

मज्झंमज्झेण [मध्यंमध्येन] 6. 29. right through the middle.

मणाम [मनः+अम] 76. 9. pleasing to mind.

मणुअ [मनुज] 15. 7. a man.

मणुन्न [मनोज्ञ] 76. 9. pleasing to mind.

मणुस्स [मनुष्य] 24. 15. a man.

मण्डण [मण्डन] 22. 18. decoration.

मण्डव [मण्डप] 33. 12. a pandal.

मन्त [मन्त्र] 25. 18. an incantation, a charm.

मन्त [मन्त्र] 10. 10. consultation.

मन्ने [मन्ये] 53.23. I believe.

मम्मण [D.] 53. 24. an indistinct sound.

मयकिच्च [मृतकृत्य] 21. 13. the ceremonies after the death of a person.

मलण [मर्दन] 60. 5. draining.

मलिय [मृदित] 19. 21. crushed.

मल्ल [माल्य] 18.3. a garland.

मह [महत्] 40. 21. big.

महइमहालिय [महतीमहल्लिक] 58. 4. very big.

महग्घ [महार्ह] 31. 25. valuable.

महच्च [महार्च्य] 58. 4. great and worthy to be worshipped.

महण [मथन] 60. 5. churning.

महय [महत्] 5. 19. big.

महत्थ [महार्थ] 31. 25. precious.

महापह [महापथ] 10. 25. a high road.

महापिउ [महापितृ] 27. 27. an elder brother of the father.

महामाउअ [महामातृक] 27. 27. the wife of the elder uncle.

महाणसिय [माहानसिक] 58. 20. a cook.

महिट्ठ [D.] 59. 3 mixed with curds. cf. Guj. मठो.

महिय [मथित] 24. 20. churned, crushed.

महु [मधु] 19. 14. wine prepared from honey

महुर [मधुर] 53. 24. sweet.

माइ [मातृ] 64. 7. a mother.

माउसिया [मातृष्वसृ] 28. 4. the mother's sister.

माउसियापइ [मातृष्वसृपति] 28. 4. the mother's sister's husband.

माडंबिय [D.] 10. 9. a village-officer.

माणुस्सग [मानुष्यक] 23. 22. human.

मामिया [मातुलानी] 28. 5. maternal aunt.

मायाभत्त [मातृभक्त] 69. 8. devoted to mother-

मारुय [मारुत] 56. 5. wind.

माहण [ब्राह्मण] 42. 23. a Brahmin.

मिसिमिसेमाण [D.] 40. 7. burning with anger.

मुच्छिअ [मूर्च्छित] 24. 5. absorbed in, addicted to.

मुट्ठि [मुष्टि] 24. 19. a fist.

मुत्त [मूत्र] 46. 25. urine

मुद्दिया [मृद्विका] 59. 3. grapes.

मुद्ध [मुग्ध] 53. 25. innocent.

मुद्ध [मूर्धन्] 10. 20. a head.

मुह [मुख] 8. 10. a mouth.

मुहपोत्तिय [मुखपोत्रिका] 8. 11. a piece of cloth folded four times, used by Jain monks to cover the mouth.

मुहुत्त [मुहूर्त] 68. 6. moment.

मूअ [मूक] 5. 4. dumb.

मेज्ज [मेय] 22. 21. things that can be measured.

-मेत्त [मात्र] 5. 7. merely, only.

मेरग [मैरक] 19. 14. wine prepared from palm-fruit.

मोग्गर [मुद्गर] 47. 8. a hammer.

मोडिय [मोटित] 48. 7. broken.

य [च] 4. 15. and.

यावि [च+अपि] 7. 26. a particle of emphasis.

रइ [रति] 16. 22. love, attachment.

रज्जसिरि [राज्यश्री] 50. 4. royal splendour.

रट्ठ [राष्ट्र] 12. 4. kingdom.

रट्ठकूड [राष्ट्रकूट] 9. 24. the governor of a province (c.).

रत्त [रक्त] 18. 3. red.

रयणप्पभा [रत्नप्रभा] 12. 7. the name of a hell.

रसायण [रसायन] 52. 20. the science of chemistry.

रहसिय [राहस्यिक] 24. 12. secret.

रहस्स [ह्रस्व] 59. 1. short.

रहस्सिय [राहस्यिक] 5. 8. secret.

रहस्सीकअ [रहस्यीकृत] 7. 19. hidden.

राअ [रात्रि] 44. 13. a night.

राअ [राजन्] 10. 9. a king.

रायमग्ग [राजमार्ग] 17. 17. the main road.

राया [राजन्] 4. 24. a king.

रायारिह [राजार्ह] 31. 25. fit for a king.

रायावयारि [राजापचारिन्] 47. 22 one who offends the king.

रिउव्वेय [ऋग्वेद] 42. 9. Rigveda.

रिद्ध [ऋद्ध] 9. 18. prosperous.

रिद्धि [ऋद्धि] 76. 13. prosperity.

रुक्ख [वृक्ष] 15. 14. a tree.

रुहिर [रुधिर] 51. 12. blood.

रूव [रूप] 6. 14. form.

रोगायंक [रोगातंक] 10. 17. diseases and ailments.

रोगिय [रोगिन्] 52. 24. diseased.

रोज्झ [D.] 38. 8. a kind of animal Guj. रोझ.

लउड [लकुट] 47. 8. a stick.

लच्छि [लक्ष्मी] 23. 10. wealth.

लंछपोस [D] 10. 5. supporting thieves.

लट्ठि [यष्टि] 26. 22. a stick.

लद्ध [लब्ध] 5 18. obtained.

लम्बिय [लम्बित] 29. 26. stretched out.

लम्भ [लाभ] 17. 2. a gain *i. e.* fee.

लया [लता] 23.5. a branch.

लहुहत्थ [लघुहस्त] 52. 20. having a light haud.

लावण 19. 14. preserved in salt.

लावक 53. 3. a king of a bird.

लावण्ण [लावण्य] 17. 1. beauty.

लुद्ध [लुब्ध] 53. 24. greedy.

लेस्स [लेश्या] 17. 14. lustre 24. 7. the imagined colour of the soul, taint.

लोइय [लौकिक] 21. 13. worldly, customary in this world.

लोमहत्थ [लोमहस्त] 55. 6. bunch of feathers or hair.

लोहियपाणि [लोहितपाणि] 26. 21. a man with stains of blood on his hands.

वइस्स [वैश्य] 42. 24. a Vaishya.

वक्कबंध [वल्कबंध] 60. 9. a bark-net.

वक्खेव [व्याक्षेप] 69. 20. interference.

√वज्ज [वादय्] 30. 1. to play upon a musical instrument.

वज्झ [वध्य] 18. 2. worthy to be killed.

वट्ट [वृत्त] 58. 26. round.
वट्टक [वर्तक] 53. 3. a kind of a bird.
वट्टिया [वृत्तिका] 5. 14. the mode of life.
वड्ढियअ [वर्धित] 43. 24. brought up.
वण [व्रण] 51. 12. a wound.
वणप्फइ [वनस्पति] 15. 12. a plant.
वण्णअ [वर्णक] 3. 4. a description.
/**वत्त** [वर्तय्] 40. 13. to cause.
वत्तव्वया [वक्तव्यता] 16. 2. a description, details.
वत्थ [वस्त्र] 8. 1. clothes, a cloth.
/**वद्धाव** [वर्धापय्] 35. 13. to receive with honour.
/**वंद** [वन्द्] 3. 13. to salute.
वमण [वमन] 11. 16. vomitting.
/**वम्माव** [वमय्] 48. 4. to cause to vomit.
वम्मिय [वर्मित] 17. 18. armoured.
/**वय** [वद्] 11. 1. to speak.
वयण [वदन] 17. 1. a face
वयस्सअ [वयस्यक] 43. 24. a friend.
वयासी [past tense from /वय=वद्] 3. 14. spoke.
वरत्त [वरत्र] 47. 10. a rope
ववरोविय [व्यपरोपित] 25. 27 deprived of
ववहार [व्यवहार] 10. 11. worldly transaction.
वसट्ट [वशार्त] 12. 6. pained in senses.
वसण [वृषण] 19. 11. a testicle.
वसभ [वृषभ] 19. 1. a bull
वसही [वसति] 35. 1. a residence, a halt.
वसीकरण [वशीकरण] 25.19. submitting by charm.
वंसीकलंक [वंशीकलंक ?] 26. 16. a hedge made of the net-work of bamboos. (c.)

वह [D.] 19. 12. a shoulder.

/वह [हन्] 25. 8. to kill.

वहण [वहन] 60. 5. draining.

वाउ [वायु] 15. 15. air.

वाउरिय [वागुरिक] 45. 3. a fowler.

/वागर [वि+आ+कृ] 38. 1. to expound.

वागुरय [वागुरा] 47. 10. a net

वाजीकरण 52. 20 the science of making persons virile and strong (c.)

वाडग [D.] 38. 10. a fold. an enclosure of land.

वायरासि [वल्करश्मि] 47. 6. a bark-rope (c)

वायइय [वातिक] 5. 5. paralytic. (c)

वाल [वाल] 17. 2. hair.

वालय [वाल] 47. 11. hair.

वास [वर्ष] 16. 2. a country.

वास [वर्ष] 12. 6. a year

वासघर [वासगृह] 75. 10. a pleasure-hall

वाहिय [व्याधित] 52. 24. diseased.

वाही [व्याधि] 44. 13. a disease.

विआल [विकाल] 44. 13. evening.

विउल [विपुल] 8. 2. much big.

विकिट्ठ [विकृष्ट] 35. 1. far off

विग्गह [विग्रह] 75. 25. a body.

विघुट्ठ [विघुष्ट] 20. 24. proclaimed.

विज्जा [विद्या] 10.14. knowledge 25. 18. a lore.

विणास [विनाश] 23. 10. destruction.

विणिहाय [विनिघात] 22. 3. death.

√विणे [वि+नी] 19. 16. to finish.

विण्णाय [विज्ञात] 27. 13. known, attained.

वित्ति [वृत्ति] 5. 15. mode of life.

विदिण्ण [वितीर्ण] 17. 2. given.

विदिय [विदित] 26. 18. known, conversant.

विद्धी [वृद्धि] 10. 4. interest

/विद्धंस [वि+ध्वंस्] 27. 7. to destroy; 8. 21. to digest.

विद्धंस [विध्वंस] 13. 14. destruction.

विप्पजढ [विप्रहीण] 70. 15. abandoned.

/विप्पलाय [वि+पलाय्] 21. 2. to run away.

विमण [विमनस्] 19. 19. distressed.

विम्हिय [विस्मित] 66. 23. surprised.

/वियङ्ग [वि+अङ्गय्] 20. 15. to cut off a limb.

वियार [विचार] 44. 11. access.

विरहिय [विरहित] 70. 2. abandoned, lone.

विरेयण [विरेचन] 11. 16. purging.

/विलव [वि+लप्] 21. 12. to weep.

विवत्ती [विवृत्ति] 22. 24. turning upside down.

विवाग [विपाक] 4. 4. the results, the fruits.

विवागसुय [विपाकसूत्र] 3. 17. the eleventh principal text of the Jain canon.

विसत्थ [विश्वस्त] 67. 16. confident.

विसम [विषम] 26. 15. uneven.

विसर [विस्वर] 20. 24. an unpleasant voice.

विसल्लकरण [विशल्यकरण] 61. 9. removing a thorn.

विसारय [विशारद] 16. 24. clever.

विसिर [D.] 60. 8. a kind of net.

विसेस [विशेष] 16. 22. mode.

/विसोह [वि+शोधय्] 61. 10. to find out.

√विस्सम्भ [वि+श्रम्भ्] 34. 6. to put confidence.

विस्सम्भघायअ [विश्रम्भघातक] 47. 23. One who kills by taking one in confidence.

√विहम्म [वि+हन्] 10. 6. to kill.

√विहर [वि+हृ] 3. 7. to take abode.

√विहाड [वि+घाट्य्] 8. 14. to open.

विहाण [विधान] 15. 10. birth.

विहाण [विधान] 36. 11. manner 79. 19. performance.

विहिय [विहित] 16. 25. action.

√विइवय [वि+अति+व्रज्] 58. 3. to pass by.

वीयणीय [व्यजनक] 17. 20, a fan.

वीसर [विस्वर] 51. 14. unpleasant noise.

वुट्ठ [वृष्ट] 77. 13. showered.

वुत्त [उक्त] 8. 12. spoken.

√वेअ [विद्] 18. 13. to feel, to experience.

वेज्ज [वैद्य] 11. 4. a physician.

√वेढाव [वेष्ट्य्] 48. 21. to cover.

वेत्त [वेत्र] 47. 6. a cane.

√वेय [विद्] 9. 3. to feel.

वेयण [वेतन] 28. 19. wages.

वेयणा [वेदना] 9. 3. pain.

वेसासिय [विश्वस्य] 12. 19. fit to be trusted.

वेसिया [वेश्या] 23. 16. a harlot.

वोच्छिन्न [व्युच्छिन्न] 20. 19. brought to an end.

स [स्व] 21. 11. one's own.

सअ [शत] 3. 5. hundred.

सअ [स्वक] 11. 11. one's own.

सइर [स्वैर] 23. 18. of one's own sweet will.

सक्कार [सत्कार] 22. 12. reception.

√सक्कार [सत्कारय्] 35. 8. to receive.

सगड [शकट] 39. 12. a cart.

सगडिय [शकटिका] 8. 2. a small wagon.

संकला [शृंखला] 47. 3. a chain.

संकोडिय [संकोटित] 48. 7. contracted.

संगय [संगत] 16. 25. proper.

√संगोव [सम्+गोपाय्] 22. 10. to protect.

सचक्खु [सचक्षुष्] 5. 12. one possessing an eye.

सच्छन्द [स्वच्छन्द] 23. 18. self-will.

सजण [स्वजन] 21. 11. a relative.

सज्झाय [स्वाध्याय] 51. 14. one's own studies.

√संचाय [D.] 11. 23. to be able.

संजम [संयम] 76. 21. constraint.

संजुत्त [संयुक्त] 63. 7. joined.

संजोअ [संयोग] 67. 22. union.

√सड [शद्] 13. 4. to fall.

सडिय [शाटित] 51. 10. decayed.

सणाह [सनाथ] 18. 25. one having a master or a protector.

संठिय [संस्थित] 26. 15. situated.

संडपट [D.] 47. 13. a rogue.

संडीसअ [संदंशक] 70. 7. tongs.

सण्ह [सूक्ष्म] 58. 18. small.

सत्त [सप्त] 3. 10. seven.

सत्तम [सप्तम] 15. 7. seventh.

सत्तरस [सप्तदश] 43. 13. seventeenth.

सत्तरसम [सप्तदश] 28. 4. seventeenth.

सत्तसिक्खावइय [सप्तशिक्षाव्रतिक] 76. 1. consisting of seven Siksha-vratas.

सत्तावन्न [सप्तपञ्चाशत्] 40. 20. fifty-seven.

सत्तुस्सेह [सप्तोत्सेध] 3. 10. one whose height is of seven spans.

सत्थकोस [शस्त्रकोश] 11. 11. a box of surgical instruments.

सत्थवाह [सार्थवाह] 10. 9. a merchant owning a caravan.

सत्थोवाडिय [शस्त्रावपाटित] 48. 9. cutting open with weapons.

सद्द [शब्द] 5. 19. a sound.

सद्दवेही [शब्दवेधिन्] 26. 22. one who can take aim at the object on hearing its sound

/सद्दह [श्रद्+धा] 75. 22. to confide.

'सद्दाव [शब्दापय्] 10. 21. to call.

सद्धिं [सार्धम्] 3. 5. with.

सन्त [सत्] 34. 8. riches.

सन्त [श्रान्त] 11. 25. tired physically.

सन्तिहोम [शान्तिहोम] 43. 1. a sacrifice for the pacification of evil influences.

/संथर [सं+स्तृ] 78. 14. to spread.

संथारग [संस्तरक] 78. 14. a seat.

/संदिस [सम्+दिश्] 7. 3. to inform.

संधिच्छेय [संधिच्छेद] 27. 2. one who tears open the wall.

संनिविट्ठ [संनिविष्ट] 26. 16. situated, 18. 24. supported.

सप्प [सर्प] 8.15. a reptile.

समअ [समय] 3. 1. period. (N.)

समण [श्रमण] 3. 3. an ascetic.

'समज्जिण [सम्+अर्जय्] 10. 15. to earn.

समजोइभुय [समज्योतिर्भूत] 40. 22. as hot as fire.

समाण [समान] 5. 18. simultaneously with *i. e.* as soon as

समायर [सम्+आ+चर्] 9. 15. to do.

समायार [समाचार] 10. 15. action.

/समासास [सम्+आ+श्वस्] 20. 9. to console.

समाहि [समाधि] 15. 25. the peace of mind, mental concentration.

समुक्खित्त [समुत्क्षिप्त] 29.25. thrown out, drawn.

समुदअ [समुदय] 22. 12. pomp.

समुदाणिय [समुदानिक] 18. 14. alms.

समुद्द [समुद्र] 30. 2. the sea.

/समुप्पज्ज [सम्+उत्+पद्] 8. 25. to be produced.

समुल्लालिय [समुल्लालित] 29. 26. brandished.

समुल्लावक [समुल्लापक] 53. 24. a talk.

समोसढ [समवसृत] 17. 11. arrived.

/समोसर [सम्+अव+सृ] 5. 10 to arrive.

संपत्त [संप्राप्त] 3.16. arrived.

संपरिवुड [संपरिवृत] 3. 6. surrounded.

संपत्ति [संप्राप्ति] 20. 8. attainment.

/संपेह [सं+प्र+ईक्ष्] 13. 1. to look about, to think.

संभग्ग [संभग्न] 24. 20. broken.

संभंत [संभ्रान्त] 14. 6. agitated.

संमाणिय [संमानित] 20. 19. honour.

सय [शत] 9.23. a hundred.

सयणिज्ज [शयनीय] 70. 2. a bed.

सयहत्थ [स्वहस्त] 77. 8. his own hand.

सयरज्जसुक्का [स्वयंराज्यशुल्का] 67. 9- herself carrying the price of a kingdom.

सर [शर] 29. 25. an arrow.

सरासण [शरासन] 17. 24. a bow.

सरिस .[सदृश] 67. 21. fitting.

सरीरग [शरीरक] 10. 17. a body.

सरीसव [सरीसृप] 15. 2. a reptile.

सललिय [सललित] 16. 25. amorous.

सलाहणिज्ज [श्लाघनीय] 67. 21. worthy to be praised.

सल्लहत्त [शल्यहत्य] 52. 12. the science of removing arrows (c.)

संलेहणा [संलेखना] 79. 21. a fast.

√संलव [सम्+लप्] 7. 24. talk.

संलाप [संलाप] 16. 25. conversation.

सवत्ती [सपत्नी] 63. 21. a co-wife.

सव्व [सर्व] 4. 22. all.

सव्वओ [सर्वतः] 21. 1. on all sides.

सव्वोउय [सर्व+ऋतुक] 4. 22. of all seasons.

संवच्छर [संवत्सर] 43. 3. a year.

√संवड्ढ [सम्+वृध्] 22. 10. to bring up.

ससय [शशक] 38. 8. a rabbit.

संसुमार [सुंसुमार] 15. 10. an aquatic monster.

सहस्स [सहस्र] 15. 11. a thousand.

सहस्सखुत्तो [सहस्रकृत्वः] 15. 11. thousand-fold.

सहस्सलंभा [सहस्रलाभा] 17. 2. one whose fee for the night is thousand coins.

साइम [स्वादिम] 8. 2. tasty things.

साउणिय [शाकुनिक] 58. 17. a bird-catcher.

साग [शाक] 59. 8. a vegetable.

सागरोवम [सागरोपम] 12. 8. a time-measure.

साडग [शाटक] 71. 24. cloth.

साडण [शाटन] 12. 25. aborting.

साडिय [शाटिका] 55. 3. a garment.

साम 34. 5. pacification.

सामण्ण [श्रामण्य] 15. 24. mookhood.

सामी [स्वामिन्] 13. 23. a lord.

/सारक्ख [सम्+रक्ष्] 22. 10. to protect.

सालाग [शालाक्य] 52. 19. the science in which the needle is used.

सावएज्ज [स्वापतेय] 34. 8. riches.

सास [श्वास] 10. 19. asthama.

सासिल्ल [श्वास+इल्ल] 51. 10. a person suffering from asthama.

साहट्टु [संधार्य] 24. 18. having brought together.

/साहर [सम्+आ+हृ] 65. 12. to bring.

साहसिअ [साहसिक]14.23. overbearing, adventurous.

/सिक्खाव [शिक्षय्] 25. 11. to teach.

सिंघ [सिंह] 38. 9. a lion.

सिंघाडग [शृंगाटक] 10. 24. a meeting-place.

/सिज्झ [सिध्] 45. 6. to attain absolution. 16. 2. to accomplish.

सिणेह [स्नेह] 11 15. oil.

सिणेहपाण [स्नेहपान] 11. 15. making one drink oil.

सिरावेह [शिरावेध] 11. 18. opening of veins.

सिरोवत्थि [शिरोवस्ति] 11. 18. keeping oil on the head.

सिला [शिला]47.8. a stone.

सिलिया [शिलिका] 11. 20. small pieces of particular herbs. (c.)

सिवहत्थ [शिवहस्त] 52. 20. having hands that bring health.

सीअ [शीत] 69. 14. cold.

सीय [शिबिका] 68. 12. a palanquin.

सीस [शीर्ष] 5.13. a head.

सीसग [सीसक] 46. 6. lead.

सीसगभम [शिष्यकभ्रम] 34. 7. a pupil only apparently (c.)

सीह [सिंह] 14. 22. a lion.

सीहु [सीधु] 19. 15. a kind of wine prepared from molasses.

सुइ [स्मृति] 24. 6. recollection.

सुक्क [शुष्क] 19. 18. dry.

सुक्क [शुल्क] 67. 23. price.

/सुण [श्रु] 5. 20. to hear.

सुण्हा [स्नुषा] 28. 1. a danghter-in-law.

सुत्त [सुप्त] 16. 23. asleep.

सुत्त [सूत्र] 47. 11. thread.

सुत्तजागर [सुप्तजागृत] 77. 22. awakened after sleep.

सुत्तबन्धण [सूत्रबन्धन] 60. 9. a thread-net.

सुद्द [शूद्र] 43. 2. Sudra.

सुद्धप्पावेस [शुद्धप्रवेश] 67. 12. with clean dress.

सुमिण [स्वप्न] 75. 10. a dream.

सुय [शून] 51. 10. swollen.

सुयक्खंध [श्रुतस्कन्ध] 4. 3. the division of the holy text.

सुलद्ध [सुलब्ध] 53. 22. well-obtained.

सुर [सुरा] 19. 14. wine.

सुरूव [सुरूप] 17. 6. handsome.

सुह [सुख] 4. 4. good acts.

सुहपसुत्ता [सुखप्रसुप्ता] 70. 2. happily asleep.

सुहंसुहेण [सुखंसुखेन] 19. 3. happily.

सुहहत्थ [सुखहस्त] 52. 20. having happiness-giving hands.

सुहासण [शुभासन] 67. 16. a goodly seat.

सूली [शूलि] 25. 2. gallows.

सूल [शूल] 10. 19. pain.

सूर [शूर] 26. 22. brave.

सूयरत्ता [शूकरत्व] 36.21.t he state of a pig.

सूइ [सूचि] 47. 17. a needle.

सेट्ठि [श्रेष्ठिन्] 10. 9. a rich person.

सेय [श्वेत] 55. 8. white.

सेय [श्रेयस्] 12.24. better.
सेयापीअ [श्वेतपीत] 68. 20. white and yellow *i. e.* silver and gold.
सेल [शैल] 26. 17. a hill.
सेवं [तद्+एवं] 74. 5. just so.
सोअ [शोक] 23. 4. grief.
सोगिल [शोफवत्] 51. 10. a person suffering from swollen limbs.
सोम [सौम्य] 76. 9. pleasing.
सोणिय [शोणित] 13. 9. blood.
सोणियत्त [शोणितत्व] 8 21. the form of blood.
सोलस [षोडश] 10. 17. sixteen.
सोलसम [षोडश] 28. 4. sixteenth.
√सोल्ल [शूल्य्] 29. 5. to bake by means of a pointed wire.
सोल्ल [शूल्य] 19. 13. roasted on a pike.
√सोह [शुभ्] 6. 28. to appear beautiful.

हट्ठ [हृष्ट] 6. 27. pleased.
हडाहड [D.] 5. 13. very much.
हडी [हडि] 47.3. a wooden frame to fix the feet of a prisoner in (c.)
हत्थ [हस्त] 5. 6. a hand.
हत्थछिन्नअ [हस्तछिन्नक] 48. 8. cutting of hands.
हत्थुण्डुय [हस्तान्दूक] 47. 3. hand-cuffs.
हत्थारोह [हस्तिन्+आरोह] 17. 20. a person controlling the elephant.
हत्थी [हस्तिन्] 17. 17. an elephant.
हन्ता [हन्त] 4. 15. an interjection of surprise etc.
√हम्म [D.] 18. 5. to beat.
हरिय [हरित] 59. 7. green.
हव्वं [D.] 7. 6. quickly.
हिययउम्मायण [हृदय-उन्मादन] 25. 18. maddening

हियडण्डअ [हृदयमांसपिण्ड=D.] 42. 25. the flesh of the heart.

हिज्झिरी [D.] 60. 8. a kind of net.

हुंड [D.] 5. 5. misshapen or ugly in all limbs. (c.)

हेट्ठा [अधस्तात्] 39. 12. downward.

हेट्ठामुह [अधोमुख] 48. 4. with face turned downward.

हेरंग [D.] 59. 3. a kind of fish-preparation.

होत्था [√हो past tense] 3. 1. was.